

gay community news

VOL. 6, NO. 14

OCTOBER 28, 1978

THE GAY WEEKLY 50¢



**This logo
is a reminder.**

**Gay
Police in
NY and SF**

**Shooting in
Boston's
Fenway**

**Sodomy
Laws**

**Tenants
Evicted in
North
Carolina**

**SEATTLE'S
INITIATIVE 13**



gay community news

October 28, 1978

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Could Change Existing Laws Initiative 13 Comes to Vote in Seattle

By Lisa Nussbaum

SEATTLE, WA — As election day draws near in Seattle, so does the referendum vote on this city's Initiative 13.

If passed, this measure would delete "sexual orientation" from the list of protections from discrimination covered in the Fair Employment and Open Housing city ordinances in effect since 1973 and 1975, respectively. Initiative 13 also proposes to abolish enforcement powers which now belong to the Office of Women's Rights (i.e., handling complaints of sex and marital status discrimination) and transfer them to the Department of Human Rights, thereby increasing the case load of an already burdened DHR.

Estes and Falk

Two Seattle police officers, David Estes and Dennis Falk, filed Initiative 13 last February. They organized Save Our Moral Ethics (SOME) to gather enough signatures for placement on the November ballot (they did so as of Aug. 14) and to implement strategy beyond the successful petition drive.

In the six months' time the petition drive lasted and afterward, SOME underwent strategy changes, leadership shakeups and faced at least two embar-

assing incidents. Once delivering attacks on homosexuality replete with moralistic arguments, Estes has since considerably toned down his approach. Instead, he and SOME's supporters (among whom number Anita Bryant and the minister of her church) focus on how the present ordinances sanction government regulation of sexual practices and invade citizens' privacy, and on how the term "sexual orientation" does not belong on the list of protections because it is too broad, and thus, inappropriate.

Dennis Falk no longer reigns as SOME's chief spokesperson. After hiring a campaign manager, Jerry Shaw, the group brought in Wayne Perryman, a black "labor law consultant," to fill that position. Perryman viewed Initiative 13 not as anti-gay but as a move to stop invasions of privacy and the "equal opportunities situation" from getting out of hand (i.e., making gays a special class of citizens who get special treatment). Three weeks later, Perryman resigned after black community leaders persuaded him not to support what they saw as the racist and oppressive measures of Initiative 13.



SOME leaders Dennis Falk (l.)
and David Estes (r.)

Arrests and a Shooting

The first of the embarrassing incidents came with the arrest of three volunteers for the Seattle Committee Against Thirteen (SCAT), one of the three groups leading the fight against Initiative 13, on charges of disorderly conduct and interfering with signature gathering by SOME members while leafletting at the same site. An off-duty police officer, hired by SOME to take pictures, called the complaint into the police. While all charges have since been dismissed for lack of evidence, SCAT filed a complaint with the city

for false arrest and harassment.

The second incident tragic in nature, involved Falk's fatal shooting of a suspected burglar who turned out to be a 26 year-old mentally retarded black man. While an inquest found Falk's conduct "reasonable under the circumstances," his actions dramatically shifted attention to another referendum question on the ballot (Initiative 15) which seeks to liberalize a police shooting policy in the use of deadly force, and perhaps cast a dark cloud over passage of this initiative.

Groups Against the Initiative

Following anti-gay referendum votes in Dade County, Wichita, Eugene, and St. Paul, Initiative 13 once again puts basic civil rights to a vote, a move contrary to Constitutional protections and a very dangerous precedent, according to the three groups aligned against the initiative. These groups are the Seattle Committee Against Thirteen (SCAT), Women Against Thirteen (WAT), who work closely with SCAT; and Citizens to Retain Fair Employment (CRFE), generally recognized as leading the most conservative campaign. Not only does passage of Initiative 13

Continued on Page 8

New York and San Francisco Move to Hire Gay Police Officers

BOSTON — Openly gay police officers will become a reality in two major U.S. cities shortly, if recent executive orders are implemented. San Francisco Police Chief Charles Gain launched a special drive aimed at recruiting minority police officers on Oct. 4, while in New York, Police Commissioner Robert J. McGuire established an Office of Equal Employment Opportunity on Sept. 27 to include complaints of discrimination based on sexual preference.

San Francisco's *Bay Area Reporter* reported that although Gain has urged gay police officers on his force to

"come out" more than a year ago, none to date have. Civil Service recruitment co-ordinator Sylvia Jacobsen stated, "The talk going around is that I'm in charge of recruiting fairies into the department, and I've gotten a few flaky calls as a result."

Jacobsen said she expected some hostility to openly gay police officers, but compared it to initial reluctance by some citizens to minority and women officers. "But it is a myth that gays will receive a terribly hostile reception," she said. "The needs of the city are that we need good cops, and we don't

give a damn where they come from."

The New York directive establishes an Office of Equal Employment Opportunity at the level of Assistant Commissioner, which, according to a police spokesperson, is the second-ranking position in the N.Y.P.D. The office, which has not yet been filled, is authorized to insure that all personnel policies comply with anti-discrimination regulations. The as-yet unnamed Assistant Commissioner has the power to investigate all complaints of discrimination on the basis of sex, race, creed, color, national origin, religion, handicap, or sexual preference, as well as the power to impose sanctions against any member of the department, including supervisory officers, who violate the anti-discrimination order.

The New York order appears consistent with an executive order issued in January by Mayor Edward Koch banning discrimination against gays in city employment. San Francisco adopted a

strong gay rights ordinance this year, passed nearly unanimously by the Board of Supervisors and approved by Mayor George Moscone, a veteran gay rights supporter.

Boston Mayor Kevin White issued an executive order banning discrimination against gays in city employment on April 12, 1976. While the order applies to all of the more than 20,000 employees of Boston and Suffolk County, no gay police officers have "come out" as a result.

Police unions, particularly in New York, have played a significant role in defeating pro-gay rights legislation. The Boston Police Patrolmen's Association newspaper, *Pax Centurion*, frequently attacks gays, although the association itself is currently engaged in litigation in the state Appeals Court on behalf of a police recruit who was discharged from the force four years ago for "being in the company of a known homosexual."

Boston Man Paralyzed in Shooting

BOSTON — A 30-year-old Boston man was listed in fair condition at Beth Israel Hospital last week after being shot in the back once at point-blank range early in the morning of Oct. 15 in the Fenway's Victory Gardens. However, the victim sustained a shattered spine and is expected to remain paralyzed for life, according to police sources.

Police reported that at approximately 4:50 a.m., the victim was approached by a man on the roadway in the Fens who asked him for money. When the man said he had none, and then kept walking, the other man shot him with what was described as a long-barreled gun. Three other men in the gay cruising area came to the scene and later flagged down a passing police cruiser. The victim was taken to Beth Israel Hospital for surgical removal of the bullet.

This incident is the most serious of a number of reported assaults in the Fenway over the last few weeks. At about 1:30 a.m. on Oct. 18, a gay man was robbed at gunpoint near the Aggasiz Bridge by a man who forced him to lie down in the bushes, and then told him he would return the wallet — which contained only \$5 plus personal papers — by mail.

Boston police had only recently decreased their heavy plainclothes patrol of the Victory Gardens because of the arrests of a number of individuals suspected of being involved with most of the violent crimes in the area. Deputy Police Supt. James J. McDonald told GCN last week, however, that the police department "simply cannot afford to provide the necessary protection" for gay men in the cruising area.

McDonald said it requires "eight or nine officers" on duty in the Fens at all times to provide adequate protection. He told GCN that he will request that the city eliminate all the reeds and bull-rushes from the area, as well as install bright lighting throughout. In addition, he stated that, beginning next spring, he will order that the officers make arrests of gay men observed in sexual situations. "If that place were not such a big encounter area, there would be no people there getting beaten and robbed," he said.

He said that the arrests would be "like the library arrests" and they are necessary to prevent gays from being assaulted.

The last murder on the Fenway was on March 31 of last year.

Two Have Day in Court in Beating

BOSTON — The trial of two young men accused of smashing beer bottles over the heads of gay men awaiting entrance to Darts discotheque on Sept. 16 [See GCN, Sept. 30] was held last Monday in Boston Municipal Court. James Hasson, 18, of South Boston, and Thomas Healy, 21, of Braintree, were charged with assault and battery with a dangerous weapon.

Judge Martin Umana dismissed the charges against Healy after neither the victim, Thomas Fleming of Boston, nor a witness could specifically cite him as one of the bottle-throwers. Umana found Hasson guilty, and continued the case without a finding for a period of six months, ordered him to pay all of Fleming's medical expenses (broken glass had to be removed from his head), as well as apologize in court.

The victim told GCN that he was

"terribly unhappy" with the "lenient" sentence imposed in the case. It was pointed out in court, however, that neither defendant had a prior criminal record of any kind, and that the sentencing imposed in this case was consistent with the way other defendants in similar violent incidents are treated.

The two defendants were allegedly members of a gang of about 15 young men who were harassing patrons waiting in line on Dartmouth Street. Neither defendant, however, would identify any of his companions.

In related news, the Boston Licensing Board announced that a public hearing has been scheduled relative to complaints against Darts. The hearing will be held on Tuesday, Oct. 24, at 10:30 a.m., in Room 240 of City Hall, Government Center. The public is invited.

NEWS NOTES

QUOTE OF THE WEEK

"Well, everyone knows that male homosexuals marry and have children and those children become homosexual and they marry each other and have homosexual children. That is how they propagate themselves." — Actress Bea Arthur ("Maude") at a recent Los Angeles rally against the anti-gay school workers Proposition 6, quoted in the Bay Area Reporter.

MARRIED GAY MEN

PHILADELPHIA — An organization of "Consciousness-Raising and Support Groups for Gay and Bisexual Married Men" announced that it was expanding its efforts to reach "the enormous number of gay and bisexual men who are living in heterosexual relationships." Stating that the "time has ended where such men need to live in fear and isolation," the Groups offer weekly support groups, the purpose of which is to overcome that isolation and seek to help such men to lead full and positive lives.

"The Groups do not exist solely to help gay and bisexual married men to end their marriages," said David Fair, an organizer. "Many of the men who have joined the groups in the last two years have learned how to deal with the complicated issue of homosexuality within the marriage, and have found that the new honesty and freedom that comes from finding a support community of similar men can make their marriage more fulfilling and long-lasting."

Six groups have been formed over the past two years through word-of-mouth advertising, Fair said, and plans are currently underway to establish others in different sections of the Delaware Valley. An "Open House" has been scheduled for Wednesday, Oct. 25, at the Gay Community Center, 326 Kater St. (near 4th and South streets), Philadelphia at 8 p.m., to introduce those interested to the group's program.

WOMEN AND SPORTS

BOSTON — "Women and Sports," a one-day conference sponsored by the Boston University Athletic Department, its Women's Center and the state chapter of the Women's Equity Action League (WEAL), will be held at Boston University on Saturday, Oct. 28, from 8:30 a.m. to 5 p.m. The conference will be in the George Sherman Union, 775 Commonwealth Ave.

Donna deVarona, Olympic medalist in swimming and one of television's first women sports commentators, is the keynote speaker and honorary chairperson of the conference.

It is designed to provide expert information on subjects ranging from physical conditioning to laws affecting women and sports such as equitable budgets for girls' and boys' school sports and equal opportunities in sports for women.

Workshops during the day include: "The Impact of State and Federal Anti-Discrimination Laws," "Conditioning and Fitness," "Sports Occupations and Careers," "Women, Sports and the Media," "Women and Coaching," "Women in Professional Sports," "The Philosophy of Sports," and "Sports Medicine."

The conference, which is open to the public, costs \$5 for those who register in advance and \$7 on the day of the conference.

For additional information or for registration forms, call the Boston University Women's Center at (617) 353-4240.

BIAS IN CONGRESS

WASHINGTON, DC — A bill that would have had the U.S. House of Representatives set up a structure for aggrieved congressional employees died in the waning days of the recently adjourned Congress.

The measure, introduced by Rep. Morris K. Udall (D-Ariz.) and Rep. Patricia Schroeder (D-Colo.) did not even get a reading as Congress rushed to adjournment.

Udall and Schroeder said their measure would provide "the missing teeth" needed to ensure fairness on Capitol Hill. Their action followed a year old study which showed favoritism for white males over blacks and women in hiring and in the positions they hold and in salaries paid.

Before the death of their proposal, Udall and Schroeder stated it was time for the House to adopt legislation to end its reputation as the nation's "last plantation."

STATUS OF WOMEN: CAMBRIDGE

CAMBRIDGE, MA — The Cambridge Commission on the Status of Women is a new commission established as a centralizing force for the women of this city. The stated purpose of the commission is "to work with all women's issues and to take action to ensure the equal status of women of every race, creed, color, national origin, age and sexual preference."

The Commission is accepting applications through Nov. 15 for the position of commissioner. Applicants must be residents of Cambridge and believe in and support the aims of the Equal Rights Amendment. The commission has said it is particularly interested in recruiting women representing a diversity of race, creed, age and sexual preference.

If interested, send for an application to the Cambridge Commission on the Status of Women, Cambridge City Hall, Cambridge, MA 02139, Attn: Anne Oldham. You can call 547-1106 or 661-9438 for further information.

CINEMA FOLLIES FOLLOW-UP

WASHINGTON, DC — An official of the Cinema Follies, a gay film club where eight men died in a fire last October, was arraigned in District Superior Court on 20 building code violations.

William Oates pleaded not guilty to all the charges. He has been released without bond and a trial is set for Dec. 5.

The Oct. 24 fire at the Follies broke out while people were watching a film on the second floor. The emergency exit was allegedly locked. Officials said the flames blocked the only exit at the front door.

If convicted, Oates could receive as much as a \$300 fine and 10 days in jail on each of the twenty counts.

GAY PHONE IN L.A.

LOS ANGELES — The New Alliance for Gay Equality has begun a service called the Gay and Lesbian Events Phone Line. The line is a 24-hour, seven day a week message tape which will tell callers "all of the weekly events sponsored by gay and lesbian organizations in Los Angeles County." Meetings, activities and events will be updated twice weekly.

The organization is inviting other organizations to make use of the free service. Groups may list their events on the Line by simply filling out a message request form and sending it to the organization.

To obtain free message request forms write G&L Line, c/o New A.G.E., 8235 Santa Monica Blvd., #307, Los Angeles, CA 90046.

The Gay and Lesbian Events Phone Line number is 650-6071.

PARENTS COMMITTING CHILDREN

WASHINGTON, DC — The Supreme Court listened to a new round of arguments last week to help it decide what rights children have when their parents want to commit them to a mental hospital.

The Court heard an infrequent re-argument on a Georgia case and also considered a Pennsylvania appeal on the issue. Federal district courts have ruled unconstitutional both state commitment laws.

"Adults must make medically indicative decisions to have tonsillectomies — decisions that have [the same] life and death consequences for the child as heart operations," Georgia Asst. Atty. Gen. R. Douglas Lackey said, adding, "That kind of decision occurs in families routinely."

Lackey and Pennsylvania Deputy Atty. Gen. Norman J. Watkins argued that their state laws already provide checks against medical errors and procedures allowing children to contest decisions.

Justice Thurgood Marshall, however, said there is a big difference between sending a child to a medical hospital and a mental institution.

"They lock somebody up and turn the key," Marshall said. "In all the other hospital cases you mentioned you don't turn the key on them."

GAYLIFE PUBLISHER RUNS

CHICAGO — The publisher of *Gaylife*, a gay paper in the Midwest, has resigned. Grant Ford is running for the 44th Ward seat on the Chicago City Council.

According to the newspaper Ford will continue as chairperson of the board of directors of Your-Style Publications Inc., which owns and publishes *Gaylife*.

The day to day operations of the weekly will be handled by Ron Anderson, who had been serving as editor.

STEINEM FOR BROOKE

BOSTON — Gloria Steinem, a leader in the area of rights for women and editor of *MS* magazine, has endorsed Sen. Edward Brooke's candidacy for re-election to the U.S. Senate.

"I supported Brooke before anyone else was in the race," Steinem said. "I was enthusiastic then. I remain enthusiastic because he has shown under pressure that he supports the issues of less powerful groups and that is very, very important, especially his decisiveness and action under pressure."

Brooke has also received the endorsement of Evelyn Dubrow, vice president of the International Ladies Garment Workers Union, who said she supported the Senator "because of your efforts on behalf of women and labor."

Sen. Brooke is being opposed in the general election by Cong. Paul Tsongas.

WAYNE ANGEVINE LOSES

SEATTLE — This city's openly gay city clerk, Wayne Angevine, lost his bid for a seat on the City Council. Angevine came in fourth in a field of 11 candidates in the recent primary. According to the *Gay Area Reporter*, Angevine was surprised by the vote.

"So few gay people evidently came out to vote," Angevine said. "This causes me considerable concern when you consider the importance of the repeal attempt [Initiative 13] in November."

Angevine did suggest to *Seattle Gay News* that his campaign had some positive results. "This election was simply a first step," he said. "Having been the first publicly gay candidate in this area and having shown people that I could come in fourth was enough to raise the consciousness of many gay people."

RUTH SHACK RE-ELECTED

MIAMI, FL — Ruth Shack, the Dade County Metro Commissioner who introduced the gay rights law repealed in referendum last year, has won re-election. Shack defeated Robert Skidell, a local realtor and director of the Anita Bryant-led Protect America's Children.

The campaign centered on Shack's sponsorship of the gay rights measure and Bryant appeared in television commercials backing Skidell's candidacy.

Shack defeated her opponent by more than 25,000 votes.

SEXUALITY AS CRIME

WASHINGTON, DC — President Carter's nominee to head the Law Enforcement Assistance Administration (LEAA) said he would not impose his views that homosexual behavior and other consensual acts should not be treated as crimes.

Questioned during a Senate Judiciary Committee confirmation hearing, Norval Morris said, "I would not impose my priorities on LEAA."

The LEAA was established during the Nixon administration ostensibly to help states develop crime control projects.

Nominee Morris, Dean of the University of Chicago Law School, is the co-author of a pamphlet called "The Honest Politician's Guide to Crime Control." It recommends removing criminal sanctions from public drunkenness, "use of any drug," gambling, disorderly conduct and vagrancy, abortion by a qualified practitioner, and various sex acts.

The pamphlet stated, that under an ideal criminal law system, "Sexual activities between consenting adults in private will not be subject to criminal laws."

NYC JAYCEES WITHDRAWS

NEW YORK CITY — The local chapter of the Jaycees has withdrawn from the U.S. Jaycees over the national organization's continuing refusal to accept women as full and equal members.

The New York City Chapter has been at odds with the policy since the chapter began admitting women in May 1973.

GAY APPOINTED IN L.A.

LOS ANGELES — A member of the city council here has appointed a gay man as a special consultant on human and civil rights. Councilmember Peggy Stevenson has named Dr. Newton Deiter to the position, saying that, in his role as a consultant, the long-time gay activist will "be available to assist and advise on matters pertaining to human and civil rights."

Deiter is on the board of directors of the Whitman-Radcliff Foundation, the Gay Community Services Center, New Age and the Community Guild. He has also served as a consultant to the major television networks on gay and minority issues.

US Air Force Member Appeals Anti-Gay Enlistment Ruling

By Tony Domenick

BANGOR, ME — Senior United States Air Force member, Mary Ann De Palo, in conjunction with the Maine branch of the Civil Liberties Union, has appealed a recent ruling by the U.S. District Court that upheld the decision by the Air Force to deny her reenlistment.

De Palo was denied reenlistment on Sept. 11 by a Loring Air Force Base review board for allegedly "displaying poor judgment by living with or associating with known homosexuals." Initially De Palo was charged with having "lesbian tendencies" but later was "cleared" of any indication of "homosexual behavior." She charged her Constitutional rights were denied. Her

enlistment period was terminated on Sept. 24 and a temporary restraining order was issued on Oct. 5. The order would have kept her in the Air Force for an additional ten days but her request was denied.

Judge Lansing Mitchell ruled last week that no judge should have the power to extend the enlistment of military personnel. His decision to dismiss the case was prompted by De Palo's failure to "exhaust her administrative duties." The temporary restraining order against Loring AFB enabled Mitchell to review the facts of the case. This, in effect, extended De Palo's four year enlistment until the following week.

Jean Sampson, Maine Civil Liberties

Union executive director, said she would not ask for a stay for De Palo's reenlistment but would ask that Mitchell's decision be reviewed by the U.S. Court of Appeals in Boston. She told GCN, "I'm neither hopeful nor discouraged about the case. We are dealing with military law and I don't know how the court will be affected by this issue."

Martha Harris, attorney for De Palo, told GCN, "There is no way to know the outcome of this particular case because it is a very narrow case." She added, "The judge used the same excuse the second time as he did originally. This is completely different from the Matlovich case [Air Force Sgt. Leonard Matlovich]."

Meanwhile Mary Ann De Palo is driving across country to her home in California. There she will appeal her case to that state's branch of the Administrative Board of Corrections for Military Records.

In the past, similar appeals have been brought against branches of U.S. military and naval services. For example, last spring former Ensign Vernon Berg was accused of engaging in homosexual activity. He requested that his case be reviewed by the Secretary of the Navy.

The Maine Civil Liberties Union is required to file the De Palo appeal within 30 days.

Former Mass. State Rep. Begins Activist Work in Florida

By David Brill

FORT LAUDERDALE, FL — A former Massachusetts state legislator has "come out" and become an activist in the Fort Lauderdale gay community. Joseph E. Garczynski, a 52-year-old former Democratic state representative from Chicopee, recently helped organize a politically oriented organization of gay business people, and was received as a member of the local parish of the Metropolitan Church on Oct. 8.

Garczynski served several terms in the Massachusetts House before being defeated for re-election in 1976 by 23-year-old Kenneth Lemanski. While a legislator, Garczynski had voted in support of gayrights legislation, despite an otherwise somewhat conservative voting record. His successor has voted



Joseph Garczynski and Rev. Troy Perry against gay rights bills.

In a speech delivered before some 1000 members of the Broward County businesspeople's organization last month, Garczynski urged those in at-

tendance to recognize the importance of a single vote. He pointed out that in 1962, during his campaign for a third term in the House of Representatives, he was defeated for renomination by a single vote. (He ran again for the seat two years later and won.)

"For almost half a century, I was manacled by fear and imprisoned in my closet. Imprisoned by both my personal fear and society's attitude, myths and prejudice about my lifestyle. I lived this lie and endured the humiliation and the tragedy of it," Garczynski said. "The bitterness of that lie left me with the feeling of being only half a person."

The ex-legislator returned to Massachusetts in late September to inform his family of his newly directed political activism, and he told GCN that he was extremely well-received. On the

day he was received into the Metropolitan Community Church, his brother telephoned the church pastor, Rev. John W. Gill, to wish him well.

Garczynski's organization has already scored some political victories, including election of candidates for county commissioner, circuit court judge, and governor. The most impressive victory, he said, was the victory of Ken Jenne, who defeated 12-year veteran State Senator William Zinkil in the Oct. 5 primary.

Now living in Hollywood, Fla., with his lover, Garczynski told GCN that he is now happier than ever before. He said he has been urged by some national gay leaders, including Rev. Troy Perry and Jack Campbell, to seek elective office in Florida.

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Radio Listeners Group Moves Against Anti-Gay NH Senator

By Allen Young

PETERBOROUGH, NH — A group of New Hampshire radio listeners hopes to keep a progressive radio station out of the hands of New Hampshire State Sen. Al Rock, a close ally of Gov. Meldrim Thompson and *Manchester Union-Leader* publisher William Loeb. Rock already owns WSMN

in Nashua.

Called the Concerned Listeners for Responsive Radio, the group has filed a petition with the Federal Communications Commission to block the sale of WSCV-AM and WSLE-FM of Peterborough to Rock. The stations currently feature folk, jazz and local news coverage. It is feared by the group that

Sen. Rock will turn the outlets into a voice for his right-wing political views.

In fact, the listeners' group petition includes affidavits from residents of Nashua, N.H. "Sen. Rock uses WSMN to further his political career," says one affidavit, "often refusing the rights of an opponent's rebuttal." Another affidavit comments, "Many people have been slapped with unwarranted abuse of words such as 'fags, sickos and queers'."

The petition specifically cites Rock's anti-gay views and refers to the new FCC guidelines under which the public

airwaves are supposed to be responsive to the needs of the gay community.

George Atkins, an organizer of the petition, said that his group is seeking affidavits from individuals who listen to the Nashua station and who may have knowledge of Rock's use of the airwaves.

Contributions for legal expenses are also needed, and letters may be sent directly to the FCC, Washington, D.C.

To reach Concerned Listeners for Responsive Radio, write Box 434, Peterborough, NH 03458.

Investigation of Disease Will Begin in Co-operative Effort

By John Graczak

BOSTON — Researchers at Tufts-New England Medical Center and the staff of the Fenway Community Health Center have agreed to co-investigate the presence of giardiasis and intestinal amebiasis in the Boston gay community [see GCN Vol. 6 No. 2]. Giardia is a protozoa that lives as a parasite in the large intestine. The parasite may be carried and passed on by a person feeling no illness. The disease presents itself by bloating, nausea, cramps, diarrhea and sometimes constipation. It and amebiasis, caused by an amoeba in the large intestine, may be detected by the same tests on stool specimens.

Dr. Mark Zern, a fellow at Tufts-New England, told GCN that the disease was known to be commonly contracted by contaminated drinking water. It was then noticed in New York that thirty gay men had the disease, while their drinking water supply was uncontaminated. It was theorized that these men caught the disease through oral/anal contact. After Zern treated a gay man who reported symptoms of giardia, he became interested in testing whether the disease is indeed passed sexually. A simple questionnaire was prepared and Zern contacted FCHC, offering to pay for the testing of their clients who agreed to answer it.

Along with those clients of the Fenway Community Health Center who present symptoms of giardiasis and agree to participate in the study, Dr. Zern will test a control group of 100 heterosexuals and hopes to have lovers of those who have been diagnosed as having the disease tested, since they too may be carrying giardia, but have no symptoms. All those in the study will be asked to sign release forms, which will in no way state that they are gay. All questionnaires and specimens will be identified by number only. The client will only be required to answer the questionnaire, and receive free testing. J. B. Molaghan of FCHC told GCN, "This could be very beneficial for people who have the disease. Tufts pays for the testing, and that's a service. The community could also benefit by a straight institution working with a gay institution with the limits being set. They are being educated as far as our needs."

Both Zern and Molaghan insisted that there was no cause for panic in the community. "Actually, the disease seems to be slowing down a lot. Since Aug. 23 we have had 12 diagnoses of the disease that responded to treatment," said Molaghan. "People don't need to go running to their doctor to be treated. The medication is too expensive for one thing."

Group at Mass. Inst. of Tech. Begins Campaign on Policy Stance

CAMBRIDGE, MA — The administration at the Massachusetts Institute of Technology (MIT) is currently deciding what its public policy will be with respect to gay employees, faculty members and students.

John Wynne, Vice President in charge of Administration and Personnel, is preparing a proposal for the Academic Council, the principal decision making body of the Institute. The policy, which would affect more than 20,000 employees, faculty and research staff, and students, will be considered in the next few months.

The action came in response to a lengthy proposal prepared by the Gays at MIT (GAMIT). The group requested a written policy of non-discrimination in the areas of hiring, compensation, benefits, promotion, acceptance and termination for employees and students. The administration has responded by claiming that it does not discriminate. It has refused, however, to put that claim in writing.

In response to a letter of support from State Rep. Barney Frank, the administration has stated that it has no

legal compulsion to issue such a statement. It added that it wishes to confine statements to those legally required, "lest we be inundated with requests to add others."

GAMIT, which said it appears the Institute "will act on the proposal only if pressured to do so," is issuing an urgent plea for letters of support from the gay community — whether associated with MIT or not.

GAMIT said letters should be sent to Paul E. Grey, Chancellor, Room 3-208, MIT, Cambridge, MA 02139. Copies of such letters may also be sent to John Wynne, Vice President, Administration and Personnel, Room 7-203, MIT.

The gay organization stated that letters should request that MIT "issue a written statement of its policy towards gay employees and students."

Members of the MIT community should send an additional copy, GAMIT urged, to their representative on the Academic Council. For further information about the proposal or discussions held concerning it, call Stewart Landers of GAMIT (617) 491-6587.

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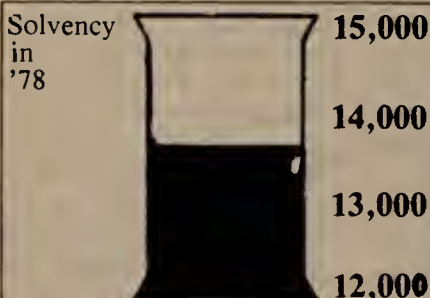
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SPEAKING OUT

The Briggs Initiative

by Terry Marshall

What do Ronald Reagan, Leonard Matlovich, and Lily Tomlin have in common? All oppose passage of the anti-gay Briggs Initiative in California, otherwise known as Proposition 6. William F. Buckley, Paul Newman, the California AFL-CIO, California Young Republicans, and many other people and organizations equally diverse also endorse the fight against California State Senator John Briggs' Proposition 6.

What does this mean to you as you sit at your cozy New England fireplace reading *Yankee* magazine? The rising tide of conservatism increasingly threatens basic civil liberties throughout the United States. The repeal of the Dade County ordinance, serious as it was in itself, has become a stepping-stone for positive offensive action: the license to hunt gay persons, particularly in the teaching professions.

What does the Initiative call for?

The Briggs Initiative "prohibits hiring, and requires dismissal by the district school board, of any probationary or permanent teacher, teacher's aide, school administrator or counselor who has engaged in advocating, soliciting, imposing, encouraging or promoting of private or public homosexual acts directed at, or likely to come to the attention of, school children and/or other employees."

Taken literally and interpreted broadly, this law could cause anyone, gay or straight, to be fired from his or her job as an educator — on suspicion of gay activities, on suspicion of involvement with known gay persons, through attendance at a gay worship service, because of support of a fellow teacher who "turned out to have gay friends." Briggs believes that one third of San Francisco's teachers are gay. It is far from improbable that, should Proposition 6 pass, Senator Briggs would ensure that this third lost their jobs, along with a substantial percentage of those educators who supported the gay teachers' right to continue in their profession.

The next step

Where do you come in? Not only teachers need to be uneasy. Witch hunts have a relentless capacity to spread far beyond their original objects. If six months from now a similar law were to be passed here, why stop with teachers? Other professions also command respect and thus could be construed as needing protection from the corrupting influence of homosexuality. If the influence of a homosexual teacher is insidious, then why not that of a homosexual doctor or physical therapist? If this seems extreme, we need look no further back than the McCarthy era to see how quickly extremes can be reached. The issue is real: we are vulnerable.

State Senator Briggs has much more in common with some of our eastern legislators than external appearance. You know our politicians, and you also know the power they wield. The excitement and resulting legislation from Proposition 13 were quick to spread from California to the east coast, and political candidates are winning ballots on the Massachusetts version. Will they be reelected on New England's version of Proposition 6? Or will it come sooner, as part of a package of "sweeping reforms?" Let us hope not, and let us fight to make our hope a reality.

Once a law is passed in one state, it becomes much harder to stop its passage in others. Our political power is limited, and we must use it to the fullest by helping defeat the Briggs Initiative before it can spread. On Saturday, Oct. 28, several of the bars in Boston will be hosting a benefit for Leonard Matlovich. On Sunday, Oct. 29, *Somewhere* will sponsor Charlotte Bunch, Arlie Scott, and Matlovich at their Sunday brunch. Support these functions with your presence and your donations. Become involved and informed. Even the small measure of freedom we now enjoy may be taken from us unless you do.

COMMUNITY VOICES

GCN welcomes letters to Community Voices. If at all possible, your letters should be typed and double-spaced. Anonymous letters will not be published, but names will be withheld on request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.

greetings from inside

Dear Friends,

Greetings from inside. I would like to thank you for your support and concern in the past; I know it's hard for people on the outside to support and to relate to people like myself who have been put in prison. I would like to ask for your continuing support in protest of the harassment of gay and activist prisoners. Protest the overcrowded cells where gay prisoners are easy marks. Protest the punishment by prison officials of prisoners who exercise their legal rights.

Gay brothers such as Jon Wildes remain trapped in intolerable conditions here at the Mind Control Center, Memphis, F.C.I. We will continue to fight and struggle and ask your help by sending letters to Warden Hal R. Hopkins, Box 34350, Memphis FCI Tennessee 38134 and Michael Quinlan, Executive Assistant of U.S. Bureau of Prisons, Washington, DC 20530. Demand Reform!

If you want to help, write Attorney Jona Goldschmidt, 828 East Main St. Robinson Center, Carbondale, IL [(618) 457-0401] attn. National Gay Prisoners Defense Fund.

In struggle,

Johnny Gillo
86476-132
FPS
Memphis, TN

whole human beings

To the Editor:

I share a lot of the frustration with the young gay person (name withheld) from Arlington, Ma. I too am sick of men always wearing skin-tight pants, yet failing to cultivate the inner parts of our beings. It will just have to be up to each of us to create organizations, friendships, and communities that do not revolve merely around sex. Many such ideas have become realities (GCN is one of them), and I know you will eventually hook up with people who are attuned to your life. If you're ever in the San Francisco area, please stop by to see my collection of pressed wild flowers and herbs. Yes, there are many gays who are whole human beings.

satya
San Francisco

Wednesday Nights
We need help in our Circulation and Promotions Departments on Wednesday nights between 5 and 8 p.m. So if you don't already come on Thurs. or Fri. nights, come Wednesday!

fighting discrimination

To the Editor:

On or about May 10, 1978, I filed a complaint against a Boston restaurant with the Massachusetts Commission Against Discrimination, charging that I was discriminated against because of my being a homosexual. The Commission notified my attorney that the complaint could not be accepted because the MCAD lacked jurisdiction in such a matter and that the Massachusetts laws (Chapter 151B, Section 4) did not include "sexual preference." In effect, a gay man has no recourse from discriminatory action of an employer through the MCAD.

My reaction to the MCAD decision was one of surprise and then anger. I could not accept or understand the out-of-hand rejection of my complaint. To accept such a decision would now be tantamount to resigning myself to the recognition that a gay person has no civil rights, that a gay person is less than human in the pecking order of today's society.

I am well aware of the trend, in recent years, in this country, that dramatically illustrates the plight of the homosexual. In other states, laws that had guaranteed the rights of gays have been stricken by pressure groups that have set themselves up as the "moral guardians" of this democracy.

Consequently, I am determined to test this issue through the courts.

On May 16, through my attorney, I filed a "Request for Mandatory Injunction" in Suffolk Superior Court, asking the court to order the MCAD to investigate and prosecute my complaint.

On Sept. 12, my case was argued before a Justice of the Superior Court. The judge reserved judgment on the issue and reported it to the Massachusetts Appeals Court for an opinion. My attorney says that the case is one of "first impression" — the issue has never been previously determined. Within the next few days notice of the entry of my case will be forwarded to my attorney. He will then have 40 days to prepare a brief for filing at the Appeals Court.

Unfortunately, I am not a wealthy person. My attorney has worked very hard on this since May without a retainer. I have been unable to pay him for all the time spent. Now, he has to prepare a brief and attend future court appearances on my behalf. I am bothered by this reality. I feel this effort should be supported by the whole gay community.

Any contribution will be appreciated. Please help me in the fight. If we win, the victory will protect all gay people in employment, housing, and every area of our society.

Thank you,

Robert C. MacAuley
61 Worcester St.
Boston 02118

other levels

Dear GCN,

I want to underscore the point made by Name Withheld from Arlington in the Oct. 14 issue — that he or she is looking for gay organizations that have some common interest other than sex. It's great to be gay, but it's not a full-time pursuit or even a major hobby for most of us who have managed to get past the initial trauma OK. I've experienced exactly the same frustration as N.W. in finding fellow gays who share my interests — and I live within driving distance of San Francisco!

When gays start relating to each other in gay society on levels other than sexual (and, I should add, political), maybe I'll believe that "gay liberation" and "gay community" are more than just slogans.

Sincerely,

L. Peter Deutsch
Menlo Park, CA

more on briggs

Dear People:

In your Sept. 30 issue, page 2, I was glad to read the statements by Bishop C. Kilmer Myers. But your last paragraph in that short article does not bring out the complete viciousness of our Proposition 6 — the Briggs amendment. It is not only that this amendment would make possible the firing of all gay school workers, as you correctly state, but it is an attack on all school employees' (both heterosexual and homosexual) right of freedom of speech. The simple expression by any school employee in opposition to discrimination against gays, could be interpreted as "advocating" and "encouraging" homosexuality and under the Briggs amendment would call for the termination of employment.

It also occurs to me that another constitutional right is violated in the Briggs amendment — separation of church and state. This amendment would make state law based on some people's religious beliefs — that homosexuality is a sin in the eyes of God — and therefore punished by law.

Sincerely,

Betty Rottger (Mrs. Kenneth W.)
Santa Monica, CA

SPEAKING OUT

FBI Harassment

By The Grand Jury Project

We are writing to protest continuing efforts by agents of the FBI to harass and threaten individuals and disrupt the feminist and gay movements. In 1975, eight people were jailed in New Haven, Conn., and Lexington, Ky., because they resisted abuses of the federal grand juries by agents of the FBI. This August, harassment of many of the same group and individuals was renewed and intensified.

The ostensible purpose of the "investigations" — both in 1975 and now — is the apprehension of Katherine Power, a lesbian-feminist who was active in the student protests against the war in Southeast Asia who has been charged with a 1970 bank robbery which resulted in the death of a Boston policeman. We believe that these investigations are in fact part of a larger effort to eradicate the history of popular resistance to the war in Southeast Asia, and to fan the flames of anti-woman, anti-gay sentiment promoted by an increasingly powerful alliance of big business and conservative politicians.

The tactics used in recent months against members of feminist and gay communities are remarkably similar to those of the FBI's illegal and allegedly discontinued COINTEL program. In mid-August 1978, Richard Bates, Special Agent in Charge of the Boston FBI office, announced his determination to "penetrate that wall of silence" met by investigators in the women's and gay communities. Since that time, members of those communities have been subjected to a wide variety of "investigative" techniques, ranging from physical assault on a 50-year-old woman to surreptitious (and illegal) searches of cars, suitcases and private papers. The FBI has obtained records of long-distance telephone calls made by many people, including the 81-year-old grandmother of a woman jailed for refusing to cooperate with the 1975 investigations. Its only purpose in doing so is further intelligence gathering and "fishing" for more names of people to interrogate.

The harassment of the feminist and gay communities to date is less extreme than the COINTELPRO assaults against the Black, Hispanic and Native American people who have struggled long and hard against injustice. But both flow from the long-standing tendency of the FBI to act as an unlicensed thought-police agency which is more dedicated to rooting out dissent than injustice.

"Man Bites Dog"

By Patricia Lasser

Everyone knows, or has heard the newspaperpersons' adage that "DOG BITES MAN" is not news, while "MAN BITES DOG" is news. When I read, in GCN, that Mayor Rizzo of Philadelphia "supports homosexual rights" it was a case of "MAN BITES DOG." I would be less surprised to discover that Anita Bryant endorsed ERA and school busing.

But Frank Rizzo is in the middle of a campaign to change Philadelphia's Charter so that he may run for a third term; Philadelphia is presently 35% Black, and Blacks are presently the core of the opposition to the Mayor; Mayor Rizzo also stated recently that the voters should "vote White."

In his book, *On Press*, Tom Wicker stated that one of the great failures of American Journalism was its omission of coverage of the great post-war migration of rural blacks into the cities of America, until the riots of the Sixties, when this ignored fact was suddenly discovered. I suspect that there has been a similar migration of gays to the cities, for many of the same reasons, and not just to San Francisco, New York and Boston, but to places like Cleveland, and Orlando and even Philadelphia.

DID YOU SEE?

The following was written by syndicated columnist Patrick J. Buchanan. Entitled "Why Do They Hate Anita?" it appeared in the Boston Herald American on October 6, 1978.

WASHINGTON — I recently chanced to dine with Anita Bryant, who is rated in some surveys as the most respected woman in America, in others as the most detested.

Her arrival at the Kennedy Center, for the world premiere of the Chuck Colson story, "Born Again," was couched in secrecy, as are all her movements nowadays. For, at almost every announced appearance, she becomes the target of filthy taunts from pickets, ugly demonstrations and bomb threats. Her commercial appearances, her bookings at conventions, once so numerous, have been reduced to a handful. The boycott and blacklist are working.

In chic circles, she has become the preferred subject of contemptuous ridicule from people who would count their party made if it included a visit

from that withered, one-time apologist for Stalinism, Lillian Hellman.

Yet the blacklisting of Anita Bryant for her convictions, an act of orchestrated intolerance, seems to have escaped the notice of the civil liberties crowd still keening over the horrid treatment of the Hollywood Ten.

What is puzzling, though, is why Anita Bryant is the subject of such concentrated fear and loathing.

Her most celebrated and controversial opinion — that parents and private school officials have the right not to hire or retain as teachers professed and practicing homosexuals — is an opinion shared by the great majority. It is a view upheld by the courts.

As for the social harassment or political repression of homosexuals, she has never advocated it; nor has she any authority to impose it.

If the activists in the gay rights movement genuinely believe her to be a simpleminded singer, sprouting religious superstition in a progressive age, why do they trouble so with her?

The "curtain of silence" Agent Bates is determined to "penetrate" is nothing more sinister than the exercise of Constitutional rights by citizens engaging in political dialogue and social activities without governmental oversight. What is truly sinister and threatening to us all is the "Big Brother" mentality which makes government officials immune from accountability for their criminal acts, while the people are required to account to the government for their every move.

Why, after eight years, has the "Katherine Power" investigation suddenly been made an FBI priority? The recent FBI tactics belie any claim that this is a "routine criminal investigation." This case would never have been given such national prominence if it had not been a political prosecution from the beginning. It certainly would not be dredged up eight years later in a climate of threats and intimidation if there were not a political motive behind it now.

1978 is the year of critical votes on the Equal Rights Amendment and attempts to rescind or prevent gay rights legislation. Big business has taken the initiative in proposing "right to work" laws that would invalidate union contracts, and Nazis are organizing openly in public high schools. We believe that the ongoing "investigation" in the women's and gay communities amounts to nothing less than a calculated effort to isolate progressive forces which have traditionally joined together to resist such forms of oppression. We have witnessed the partial success of similar efforts in what is now referred to as "the McCarthy era." We will not participate in another witch hunt. McCarthyism is a high price to pay for the illusion of domestic tranquillity. And surely it would be no more than an illusion in the hands of those who engineered and defended the war in Southeast Asia, and now seek support for repressive regimes in South Africa and Latin America.

We therefore demand an immediate end to the harassment of the feminist and gay communities. We suggest that you monitor closely the activities of agents in Boston, New Haven, New York, Baltimore, Washington, D.C., and Lexington, Ky., in this regard. We have every reason to believe that COINTELPRO has not been discontinued in those places — or anywhere. We do not call on the FBI to refrain from this harassment because we trust in their good will; we demand it because we believe in exercising our rights.

The Grand Jury Project, 853 Broadway, Room 1116, New York, NY 10003

"Speaking Out" is the column designed for the benefit of GCN readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108.

Which gets me back to Pennsylvania and Mayor Rizzo, the archtypical hard hat who is suddenly supporting 'homosexual rights.' Supporting gay rights is not like supporting motherhood and the flag; it can alienate persons who would otherwise support you. In my judgment Rizzo decided that white America is less terrified of us faggots than of Blacks; so that he is willing to make the pro-rights statement in an effort to gain Rizzo votes or at least minimize gay "Anti-'Rizzo'" votes, thereby losing less of his traditional support than a move to reconcile with the Blacks might.

Naturally, Rizzo's opposition must be able to count up percentages just as easily as the Mayor, and my guess is that they are actively courting the gay vote.

All this is rather good for the Gays, being recognized as a bloc which could swing a close (or in some cities a not so close) election. It also raises troublesome questions for the gay voter who must decide whether to support an endangered establishment or throw in his vote for a person or group about whom he knows little and with whom he has had little contact. It also places the Gays in danger of becoming the moral equivalent of the "coloreds" of South Africa . . . more rights than the Blacks, less rights than the Whites, courtesy of the existing endangered power structure.

The answer is simple, go with the oppressed and disadvantaged, ally with minorities and the Women's movement. It may be a slower path but a more permanent one.

Miss Bryant is abhorred, I believe, because she takes the issue beyond the realm of the civil rights of parents vs. the civil rights of teachers and over into the realm of morality, of right and wrong.

She challenges one of the pivotal dogmas of the secular humanism that has displaced Christianity as the religion of the governing elite. In this, our new national religion, it is supposedly self-evident that each individual is entitled to his or her own lifestyle; that in matters of sex and procreation, freedom of choice is paramount; that the state and the individual should be utterly indifferent to that choice.

She speaks with a moral certitude formerly heard in church pulpits which are given over today less to discussions of sin, death and resurrection than to the redistribution of income, the evils of nuclear power and the necessity for non-intercourse with the Republic of South Africa.

Miss Bryant enrages because she insists that there is a Biblical distinction

between good and evil, that homosexuality is not an "alternative lifestyle," but a sin against nature and against God, and its practitioners are, pardon the expression, going straight to hell if they do not change their ways.

The passions she arouses among militant homosexuals are the passions associated with a religious war.

What Anita Bryant threatens, then, are not the jobs, housing or constitutional or civil rights of homosexuals — but something more important. She is a threat to their sense of self-worth and self-esteem. Hers is the voice crying aloud that gay is NOT beautiful, but base.

To the individual truly confident in his political, moral and religious convictions, a contradictory position is a cause for rebuttal, not grounds for ranting and rioting in the street.

This leads me to suspect that "Gay Pride Week" celebrations are not really celebrations at all. They are masquerades where men and women "put on a happy face" to cover up doubts, insecurities or a sadness inside.

A Report: Prop. 6 and Boston; California Is Not Far Away

The following special report was prepared especially for GCN by the Lavender Resistance which is working in Boston against the anti-gay school worker Proposition 6.

BOSTON — The Briggs Initiative is a proposed law on the California ballot which would prohibit hiring and require firing of public school workers for advocating, soliciting, imposing, encouraging, or promoting homosexual acts in a manner likely to come to the attention of other employees or students. Local school boards would determine fitness for teaching if charges were brought and a two-stage hearing process, with judicial review, would be used in dismissal cases. [Excerpted from a leaflet, NO on Proposition 6, put out by an anti-Briggs coalition from California.]

Since August all reports from groups and individuals in California working against the Briggs Initiative indicate that it will probably pass. The Briggs people have lots of money and know how to use the media. A recent TV campaign shows pictures of the garbage bag murder victims and of the boys found in the mass grave outside Houston a few years ago. The screen then flashes something like: *Do you want this to happen to your children? Vote Yes on Proposition 6.* Another, less blatant, shows a class room. The teacher says something like: "OK kids, class dismissed . . . all except you, Johnny." The camera moves in on Johnny's face staring moonily at the teacher. The screen again flashes: *Vote Yes on Six.*

Who Is Affected and How?

Any school-related person, either gay or straight, who says anything positive about any aspect of homosexuality can be dismissed. Obviously they will never be allowed to work with children again and they will be stigmatized for life. The Briggs Initiative is an assertion of homophobia in all forms.

This society is heterosexist. One of its "natural laws" is that the only form of sexual expression is between a man and a woman — preferably within the institution of marriage, for the purpose

of reproduction, and with the man on top figuratively and literally. There is no other natural or normal form of sexuality. Most people, including lesbians and gay men, are raised to "know," often unconsciously, that homosexuality is abnormal and therefore to be feared and hated. Racism, sexism, and elitism are passed down from generation to generation in similar ways. The New Right develops and organizes these unquestioned and unquestioning fears and hatreds.

Briggs is a powerful tactic in this development focusing on lesbians and gay men as scapegoats. Any school related person either gay or straight who is disliked by the administration, by parents or even by students for whatever reason, political, personal, racial, can be gay-baited. School workers will become cautious, defensive, and paranoid about what they say, what and how they teach, and how they relate to other employees and students. The Briggs Initiative will engender an atmosphere of fear, mistrust, and isolationism just as the threat of McCarthyism did in the fifties when leftists were the main scapegoats. The threat of being turned in sets the behavior patterns for both individuals and institutions. School administrators will be ever watchful for any "abnormal" behavior while school workers will tend not only to mistrust each other but also to conform to administration wishes and expectations and also to more conservative, traditional, uncreative, non-thought provoking teaching methods than most of them use already.

The Briggs Initiative and Boston

Briggs does not represent just another extreme California fad. Homophobia scapegoating has been on the rise all over the country for the past several years. Anita Bryant's anti-gay/save our children campaign attests to this as do the recent defeats of gay rights bills, the enflamed cries of sex ring scandals, the violence against gay men, and judicial attacks against lesbian mothers. There is an initiative in Arkansas which would discriminate not only against gay and pro-gay school workers but also against gay

and pro-gay medical personnel who work with children.

The anti-gay campaign has been growing in conjunction with several other "anti" campaigns: anti-ERA, anti-abortion, anti-big government, anti-busing, anti-immigrant and Third World labor, anti-semitism and more. An example of how these "anti" campaigns spread is the growing nationwide tax revolt which began as Proposition 13 in California last spring and is now an issue which every candidate in this election year has to deal with.

These single issue groups loosely form the New Right. The political, philosophical, and moral focus of the New Right is to protect and sustain the traditional and hierarchical institutions of stability and normalcy — the family, male supremacy, heterosexuality, white supremacy, Christianity, individualism, authoritarianism, and free enterprise. The political and financial ties between these groups, between people like Anita Bryant, Phyllis Schlafly, Howard Phillips are very real. An excellent study of these interconnections called "The Neo-Right Political Apparatus: A Well-Greased Machine for God, Family and True-Blue America" by Sasha Gregory-Lewis appeared in the *Advocate*, Feb. 8, 1978. "This apparatus in 1976 won about 120 seats in the U.S. Congress. It hopes to add 100 seats in 1978. It claims, through TCC (The Conservative Caucus which does grass roots organizing for the right wing causes and is a central organization in the New Right apparatus) a membership in excess of 200,000 people, making it the biggest right-wing organization in the United States." Howard Phillips is the director of TCC. Anita Bryant came to Boston to speak and sing for him and against gay rights and a woman's right to choose.

New Right Manipulation

The New Right is manipulating people's response to a genuine crisis in the economy. People feel powerless in the face of inflation, higher taxes, falling real wages. The growing level of labor unrest, especially in the public sector, points this out. The New Right blames

the economic crisis on "government that is moving to finance the gay rights movement; put labor unions in control of government; surrender the Panama Canal to communists; nationalize private business; assist voter registration fraud; socialize medicine; favor criminals over victims; and abolish laws requiring fathers to support their children." [Advocate] The way to curtail big government is through tax limitation.

The New Right organizations have developed a strategy of scapegoating, on the one hand, and of upholding basic American traditions, on the other. Lesbians, gays, feminists, welfare recipients, youth blacks, Third World people, Jews, immigrant, migrant and semi-employed labor, and other "social deviants" are linked together as enemies of motherhood, God, and apple pie. Government and the public school system supposedly support these groups' rights because liberalism and humanism are rampant. Liberalism and humanism support amorality; they, and therefore your tax money, support "a grade-school course which teaches our children that wife-swapping, cannibalism, and the murder of infants and the elderly are not necessarily wrong, just different 'lifestyles'," to quote Lewis K. Uhler, president of the National Tax Limitation Committee and friend of Howard Phillips, who sends his children to a Christian school. As the New Right sees it humanism is materialistic, determinist, relativist, and Freudian. People are shaped by their environment.

Briggs, Prop. 13 and Quality Education

But Briggs and his followers are not really interested in better education, not any more than the anti-busing groups are. These are the same people who voted for Proposition 13, for cutting back money for education. They are playing on the emotional content of influential formative contact with children — contact which parents have little control over either in public schools or in the emerging Christian schools. Real quality education is one

Continued on Page 8

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Oklahoma University Groups Find Different Status on Campus

OKLAHOMA CITY — The Gay People's Union at the University of Oklahoma was granted "recognition" by the Student Congress earlier this month. The 26 to 14 vote in favor of the student group followed an earlier decision against the Gay Activists Alliance on campus.

A District Court judge had ruled in August [see GCN Vol. 6, No. 6] that the GAA's constitutional guarantees were not violated when the University's Board of Trustees' Board of Regents voted in February 1977 to deny the group official status.

In the discussion before the Student Congress at the University, differences between the GAA and the Gay People's Union were made explicit.

According to the student newspaper, *The Oklahoma Daily*, GPU president Lynn-Philip Book stated that GAA's goals and those of the GPU were not the same. While the Activists Alliance worked to attain civil rights for gays, Book contended, the GPU was devoted to the cultural exchange between gays and straights. "Gays have a need to understand straight people. This organization can decrease polarization between people. The Gay People's Union could only help this university," Book said.

Book had brought to the Student Congress, a petition and a group of letters written by both faculty and staff

members urging the students to grant the group recognition.

Mark Deutschendorf, the president of the GAA which is continuing its court battle against the action by the University's Board of Regents, took issue with the description of his group. "The GAA is not a confrontation organization," Deutschendorf said in the *Daily*. "There are several ways we go about accomplishing our goals. Confrontation has never been singled out by us as one of our ways."

Despite the philosophical differences between the two campus gay organizations, the GAA's Deutschendorf called the recognition of the Gay People's Union "a victory" for all gays.

With the upcoming court battle by the University GAA and the cautious approval of the Gay People's Union, controversy apparently will continue on the campus.

In its editorial on the vote by the Student Congress, the student-run *Daily* voiced a word of caution.

The editorial stated that the recognition of the GPU "effectively turned out the lights and pulled the plug on a university striving for increased funding, academic excellence and to regain a state reputation as a leader."

"Legally Congress [the student body] was correct in voting for such a group. But like marijuana and murder, homosexuality is still against the law."

"Universities may have been built on grounds of diversity but not on grounds of illegality."

Seattle's Initiative 13 Continued from Page 1

ative 13 severely menace housing and employment rights of gay people, but the corresponding rights of all people, whether gay or not, the groups argue. Stripping the rights of gay people may easily lead to stripping the rights of other oppressed groups and thus to the question of "Who's next?"

Legal Discrimination

Initiative 13 encourages and legalizes discrimination against lesbians and gay men, especially in the areas of firings and evictions, since there would be no legal deterrent against such discrimination. Moreover, an employer or landlord could invoke the "accusation" of lesbianism or homosexuality against anyone who offends by virtue of being unliked, too outspoken, or

any other number of reasons. Then, the burden of proof rests with the accused in fighting the charge.

SCAT counters the oft-repeated claim that Fair Employment ordinance orders the establishment of affirmative action goals or quotas. SCAT says that the ordinance maintains that a person's race, color, religion, ancestry, national origin, sex, marital status, sexual orientation, political ideology, handicap and age do not bear on the ability to be a good worker, and, as such, should not be considered in employment decisions. The ordinance does not coerce employers into hiring anyone, SCAT notes. It does, however, prohibit them from discriminating on the basis of any of any of the above categories in hiring, firing or promotion.

The Right Wing

SCAT places pro-Initiative 13 efforts squarely within the widespread right wing movement, whose ideology took the form of the Briggs Initiative, the anti-ERA movement, the anti-abortion movement, repeal of past gay rights ordinances put to referendum and other efforts. In combatting the pro-Initiative 13 ranks, SCAT committed itself to "a massive public education campaign to directly confront the fears and misconceptions about homosexuality." In leading a highly visible campaign of public education, SCAT has relied on demonstrations, speaking engagements, leafletting, radio and print advertisements, mailings, signs in city buses, buttons, T-shirts, bumper stickers and canvassing efforts to put its message across and urge a defeat of Initiative 13.

Report on Proposition 6 and Boston Continued from Page 6

of the important issues which Briggs and the anti-busing people distort and submerge in their fire and brimstone attacks of gays and blacks. Quality education includes a respect for children and trust in their ability to take responsibility and make decisions in a true democracy — to deal with social realities and take control of their lives. One social reality is sexuality. Gay school workers can present different experiences and perceptions of that reality from those of their heterosexual co-workers — experiences and perceptions which can question sex roles, the structure of the family, and male supremacy and which can offer more thoughtful and egalitarian approaches to relationships.

Anti-New Right Tactics

It's time for lesbians and gays to seriously examine the growth and structure of the New Right and its attacks. It is also time for us to educate and organize the millions of people who have not been emotionally sucked into the New Right and even those who are on their way. It is important for us to realize that although most people, including ourselves, are to varying degrees racist, sexist, homophobic, and caught up in a class structure which is mystified by the American dream, we are all capable of understanding why these institutions exist and are capable of changing them. The New Right appeals to people's fears offering the stability of witch-hunts and absolute values. They have no respect for people's abilities to think, analyze, create. Authoritarianism can't afford a thinking constituency. We fall into that trap too, if we think that all heterosexuals are automatically homophobic and incapable of change.

The only way we are going to confront and change people's homophobia, sexism, racism, anti-semitism, elitism is by dealing with them directly. We have to offer people thoughtful analyses of the current economic crisis, learn from their experiences in and perceptions of this society, help them understand how their lives are really affected by the economy, and point out how the New Right only serves to divide people from each other through fear, hatred, and violence.

Examples of escalating fear, hatred, and violence are already here in Massachusetts: police entrapments at the Boston Public Library, the vandalism of the *GCN* and *Fag Rag* offices, firebombings of health clinics by right-to-life groups, the possibility of Edward J. King as governor. One of the best examples was Anita Bryant's visit. Howard Phillips condemned our right and desire to protest the things that Anita Bryant stands for because such a

protest would initiate violence. Why would it initiate violence? Because the New Right has developed some people's homophobia and organized them to violently attack lesbians and gay men.

We cannot ignore the New Right; it will not go away. We have to prepare ourselves to confront it. One way is to know the enemy — know the New Right's strategies and tactics. Another is to give support to other oppressed and attacked groups and ask support of them. A third tactic is to talk with people at work, in your neighborhood, in the bars about the dangers of witch-hunt strategies and scapegoat mentalities. A fourth is to educate people about homosexuality — that it does make a difference as to who we are, how we view the world, and operate in it — a positive difference. This is a long struggle. We've all been socialized with deep prejudices but people can and do change.

Rally Against Briggs

On Wednesday, Nov. 8, the day after election day, an ad-hoc group, Boston Area Lesbians and Gays Against the Right, is holding a rally and march to protest the probable passage of the Briggs Initiative. People will gather at 5 p.m. at City Hall Plaza in Government Center, then march to a rally site on Boston Common across from the State House. We may also be protesting the election of King as governor.



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Some Nasty New England Antiquities: Getting Rid of the Sodomy Laws

by Larry Harris

Dade County, Wichita, Eugene, and St. Paul were all warm up exercises, as it turns out, for the big one. In November, the whole state of California will be voting on Proposition Six (the "Briggs Initiative"), which encourages public school administrators to discriminate in hiring and firing practices against homosexuals and any heterosexuals careless enough to seem like supporters of gay rights.

The earlier, local referenda only voided ordinances protecting the rights of gay people to hold public jobs and live in public housing. The loss of this limited protection has not led to homosexuals' being turned out of public housing projects in the affected jurisdictions or denied municipal employment — at least not any more than usual. But if Proposition Six succeeds with Californians the way Proposition Thirteen did, the story could be different; for the California initiative does not just remove protective legislation, it mandates a witchhunt.

The Briggs Initiative is only one of the newer, California-crazy versions of a sexual repression that is also being manifested in anti-abortion and anti-woman efforts all over the country. Gays are likely, however, to go on bearing the brunt of this lifestyle backlash. This state of affairs puts a lot of pressure on strategies for gay liberation; so, if the last few referenda have a political lesson to teach, it is a lesson worth learning.

Gay activists in recent years have focused their efforts on legislative tactics: lobbying with local governments for protective legislation, running for office as openly gay candidates, endorsing and supporting sympathetic straights who are running for office. And the payoff from these activities has been significant. As a result, many state and municipal governments have more-or-less explicit non-discrimination policies. The psychological impact of openly gay people holding elective office, and often getting good press in the process, has benefited the gay community and, no doubt, made inroads on straights.

But legislative activity has its limitations, as the referenda have demonstrated: what is given can be all too easily taken away. An alternative, or complementary approach would be to go into court in an attempt to protect gay rights as an endangered species of human and civil rights. A court decision on constitutional grounds is not subject to repeal at the polls — short of an actual amendment to the Constitution.

In Massachusetts . . . the time may be ripe for gays to go into court as plaintiffs with a single, well-defined objective: to have the so-called "sodomy laws" declared unconstitutional.

By and large, gay activists have avoided the courts, an understandable policy in the light of homosexuals' past experiences as defendants. It is also not always clear what can be gained by going into court, since the goal of gay rights is rather a broad one and the courts generally prefer to deal with the narrowest possible questions of law.

In Massachusetts, though, and probably in certain other jurisdictions, the time may be ripe for gays to go into court as plaintiffs with a single, well-defined objective: to have the so-called "sodomy laws" declared unconstitutional.

On the surface, this undertaking might appear to be a colossal waste of time. The sodomy laws have a certain quaint charm — like laws against whistling on Sunday or kissing in a public park. They are rarely enforced and continue their existence in a kind of constitutional limbo. Few occasions to test them have arisen, and before the current era of openness, there was no

incentive for anyone to follow a conviction with the publicity of an open challenge of constitutionality.

And yet, having the sodomy laws voided would accomplish a great deal more than tidying up the statute books. Sodomy laws are not just innocuous antiquities. They are used in sneaky, damaging ways.

For example, Congressman Frederick W. Richmond was indicted on April 6, 1978, in Washington, D.C., for asking another man, in the privacy of his own living room, to go to bed with him. There was no coercion, and Richmond's guest, an undercover agent, was free to decline the opportunity. What made the congressman a criminal according to the prosecutor, was his intention to engage in sexual activity with another man. If such an activity were not against the law, the affair would have been no more than an interpersonal gaffe, like any unwanted proposition, and there would have been no point in sending a spy into the congressman's private home.

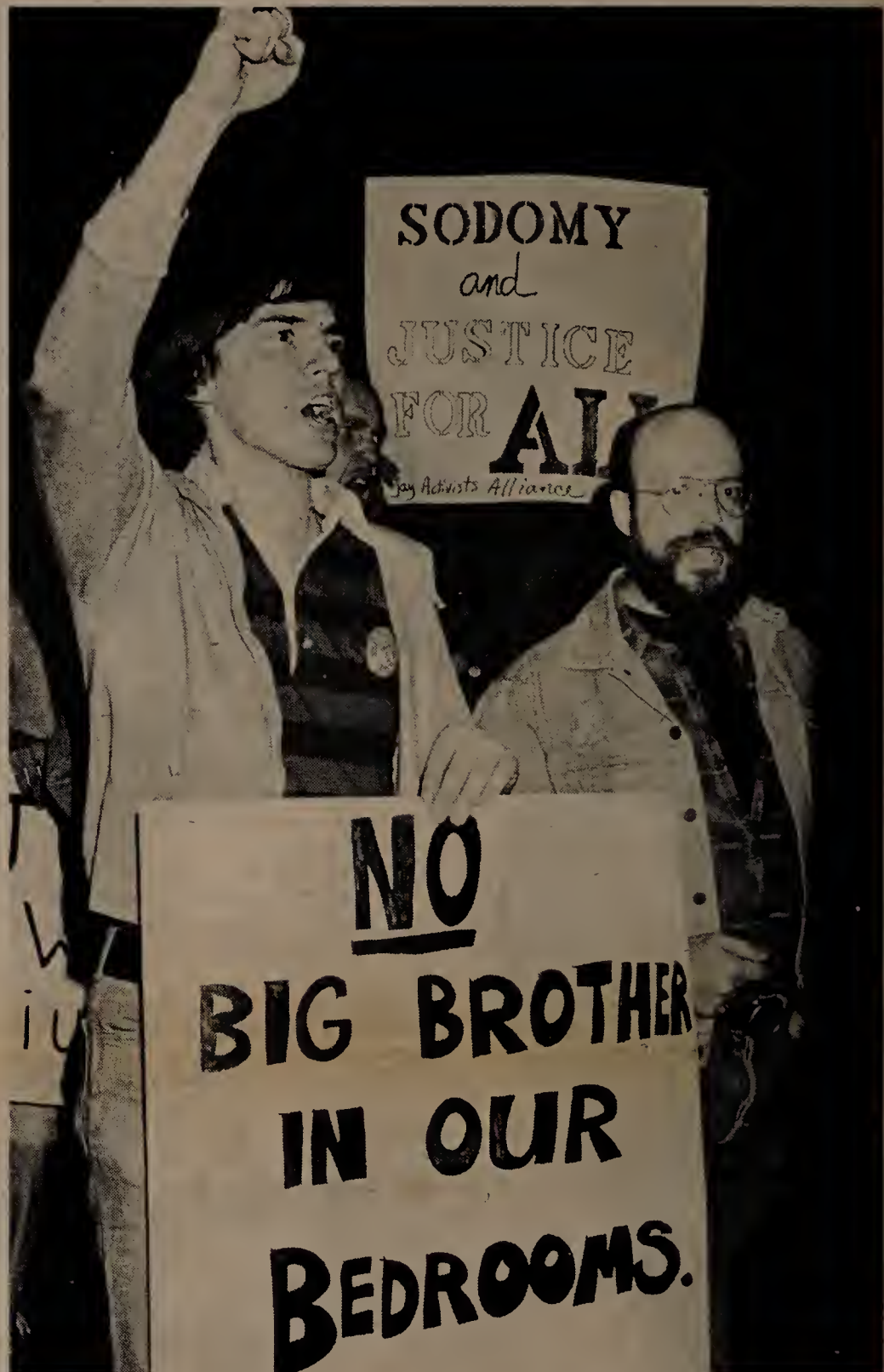
The laws have also been applied more broadly and perhaps more dangerously. Because they define homosexual behavior as criminal, they serve as the basis for all kinds of discrimination against gay people. A blatant example occurred in the state of Washington, where the Supreme Court upheld the dismissal of James Gaylord from his position as a political science teacher in the Tacoma Public Schools.

The sole basis for firing Gaylord was his admission, first to a student who approached him with questions about

homosexuality and then to his employers, that he was a homosexual. In a tortured piece of reasoning, which one justice excoriated in his dissent, the Washington court held that Gaylord had admitted to being a homosexual and therefore he must do what homosexuals do. What homosexuals do, the court opined, is illegal and immoral, and so Gaylord could be fired for violating both the laws of the state and the school district's "morality" clause in his contract. Q.E.D.

Gaylord never specifically acknowledged performing any sexual act, and the court did not think it necessary for him to do so. Despite his impeccable 12-year record as a teacher, and without any convincing evidence that coming out had diminished his effectiveness or disrupted the school, Gaylord was canned with ease, and the U.S. Supreme Court declined to review the Washington court's decision.

Without the sodomy laws, the Gaylord decision would have rested solely



Betty Lane

on the court's definition of "immorality," and its decision would have been virtually empty of legal support. (In fact, Washington has subsequently repealed its sodomy statutes, and it is unlikely, though not inconceivable, that the court could hand down a similar decision in a new case of this type.)

Massachusetts law provides a mechanism for challenging the constitutionality of laws like the sodomy laws: petitioning the Commonwealth's Supreme Judicial Court for a so-called "declaratory judgment." To do so, nobody need arrange to be arrested, but the process would require some organization, legal support, and courage on the part of the petitioners.

For more than one reason, asking the SJC to void Massachusetts' sodomy laws, as they affect consenting adults in private, makes sense. For starters, a properly mounted legal campaign has a chance of succeeding here, and a strong decision in the SJC would influence courts in other jurisdictions.

Massachusetts is loaded with anti-sex laws, and they are far from restricted to homosexuals. According to the statute books, fellatio and cunnilingus, for example, are outlawed even between husband and wife. And sex out of wedlock is illegal; so adultery and fornication are still crimes, as well as grounds for civil action. Cohabitation is as strictly forbidden as it is openly practiced. Thus, in a situation analo-

gous to Congressman Richmond's or Mr. Gaylord's, these laws could even be used against heterosexuals.

The large constellation of sodomy laws in Massachusetts points up the fact that privacy, not perversion, is the fundamental issue for the courts to consider, and it should be possible to recruit both gay and straight people to work for the abolition of laws that injure the rights of privacy per se. Such a broad attack may be important in attracting the court's attention to the case. Also, the more representative the group of plaintiffs, the more significant this case would be. A relatively broad constituency would also be more likely to interest the American Civil Liberties Union or its branch the Civil Liberties Union of Massachusetts in taking on the case. Legal support and some funds would be needed, although the process of seeking a declaratory judgment is neither long nor costly.

Recruiting the actual plaintiffs may be a bit tricky (though just about every other person you meet on the street has violated or hopes to violate one of the laws). To bring suit you need someone to state that he or she *wants* to do one or more of the forbidden acts but is understandably reluctant to become an outlaw and run all the attendant risks. Ideally, a group of plaintiffs should be composed of people who can, collectively, challenge all the laws that affect sexual behavior between consenting

Continued on Page 17.

A Morning at Magistrate's Court

By Carl Wittman

"That was Faygele on the phone . . . he says that the Chapel Hill TV had a story about four faggots in Greensboro getting evicted." Allan sounds excited. This is his home town, a large city in central North Carolina, and I know how important it is for him to be gay *here*. Of course, family and what friends he's still in touch with here know and easily accept us. Talking gay politics here is easy, but abstract.

Nothing in the paper about it that night, nor on TV. But two days later a long article: the landlord wants them out; the Civil Liberties Union says that unfortunately gay people aren't protected by any laws, that a landlord couldn't throw you out for being Jewish, black, or female, but could if you wore eyeglasses or any other whim. The names of three of the men, and an address appear in the article. The phone directory yields a number, and Allan calls. His report: "They say they're to appear in magistrate's court at 8 a.m. on Thursday. He sounded real different from us — working class. Says that the landlord is telling the neighbors how they harass the neighborhood boys. They don't seem very together about this court thing."

Thursday morning is like a throw-back to the '60s — up at the crack of dawn, trying to decide what kind of clothes are appropriate at court, wishing it would all go away. I spent more than a few days at landlord-tenant court when I was a community organizer in Newark in the early '60s, and it always was a bummer. Lawyers ripping people off, somebody not showing up on time, lots of tension in a no-win situation. That dis-ease which ultimately made me quit trying to organize other people's lives: that *they're* really in it for keeps, and I could always move out of the ghetto, where people like me really shouldn't be anyway.

Meeting the three men at court made me feel more that way. We try to make small talk, find out more details about the legal details and how they feel about it all. They seem distant, like they weren't even sure if we were gay. "What bars do you go to, we haven't seen you around?" How to say that I never go to bars, they make me feel awful, that I live 3000 miles away out in the country, that I'm here visiting Allan's family? The Salvation Army Brooks Brothers shirts that we had on suddenly seemed all wrong; the choice this morning was this or a dirty T-shirt or a loose Japanese style cotton top I'd created and sewn up — nothing was right.

Allan's family is upper middle class liberal — a shopkeeper and a minister two generations ago. His parents live in a nice section of town, big lots and a tasteful, livable house built after the war; his father a surgeon, both parents active in civil rights in the early '60s and anti-war things later, earnest and sincerely concerned about justice, very comfortable economically.

John, a young lawyer our age, breezes in, gives a big warm smile to Allan and turns to the men. Allan had called him to see if he could help. Class differences are not abstract here — Allan and John are peers, the other men are in trouble. (I am by upbringing a peer of Allan and John, but for the moment John assumes I am one of those being evicted. I chuckle at the mistaken identity.)

John asks the three of them if they have the money to pay the rent. The one who answers is evasive; John doesn't notice. There is an ease in John's manner — this new, ugly concrete Hall of Justice is his habitat; it was built to awe and diminish its victims, not its employees.

The three evictees are not at ease: The spokesperson among them seems to me like a caged animal, resentful and sullen and thinking hard about how to get away, but knows where the power lies. I could imagine all of them in drag — tough drag. The older man, perhaps early 40's, stutters badly but is more talkative. He's from the north, Philadelphia. He talks about being

beaten up there, numerous times, for being in drag, or just being. He is worn, but spunky. "We oughta have a march. The women, the blacks, they marched. We need to march." The youngest's facial hair hasn't fully grown in yet but he's street wise. He grew up in Thomasville, not far from Greensboro, and was evicted from there for being gay. He's alert, bright, more friendly. Allan asks him where the bar is that he's mentioned, and he says he's not sure, because he's usually high on something before he goes there.

The magistrate is a woman, and it is like a small claims court; no need to call in the high priesthood for matters like this. She is fair. She has read the story in the paper, and it is a credit to the gay movement that someone like her would definitely prefer not to be seen as a bigot.

She carefully explains that the only issue before her is the landlord's complaint that they haven't paid the rent. She is firm with the landlord, knowing he has the right to evict them in due course; she probably sees him as a bigot. She is condescending to the three faggots, meaning them well but wishing that they were not as they are.

I know what she means because my father is a lawyer. I know that a good court case is one where you force them into showing their bigotry, you guard yourself by being extra careful. These men have not paid the rent on time; there is some story about a fire someone caused; the apartment was rented to two people, not four. That the landlord told the neighbors lies about them is not a legally admissible defense; that the welfare check came late is irrelevant; that one of them has heart disease, another stomach ulcers, is beside the point.

"We offered to pay the rent, but he wouldn't accept it." Ah, now *there* is something, I think to myself, sitting in the back of the courtroom. I wish I could just get up and set this straight, explain to the magistrate how the landlord's hatred of gay people really is the issue.

Doesn't she see that working class gay men can hardly be expected to have a nice, tight ACLU-type case; that they have plenty to think about besides that — physical chronic illnesses in young men are obviously the result of being bounced around by landlords and employers, cops and queer-bashing teenagers; that paying the rent late is juggling a few welfare checks and sporadic employment for food, housing — and yes, clothes and drugs and entertainment. The gay sons and daughters of the middle class are articulate and largely invulnerable to this crass kind of harassment. But poor people have it rough, and with an added target of being queer, whaddaya expect?

She'd understand me, even if the law



doesn't give her much leeway — I could speak her language to her. She turns to the landlord, and he confirms that charge, saying he's tired of the rent being late every month, and he just wants them out. She turns back and asks "Do you have the money to pay the rent now?" "No." I knew it, but wished it were not so.

The court hearing concludes in confusion. The landlord seems to come away with nothing but a promise that they'll pay the rent. If he wants to evict them for late rent payments or any other charge, or for no charge at all, he will have to swear out a new complaint. She instructs them of their responsibilities as tenants, that they surely can't expect to live somewhere without paying rent.

Outside the landlord and two of the tenants confer. We chat with the third one, the young man from Thomasville. He is friendly, and in a small way acknowledges that it was good we came. We ask what they're going to do next. He thinks maybe they'll move away from Greensboro. "Gays in this town are stuck up." "Stuck up?" "Yeah, they're not willin' to stick their necks out." He may boogie with all the middle class closet cases on weekends, but he doesn't respect their choices any more than I do, and for much the same reasons.

The conference is over, the landlord is now being interviewed by the reporter, and we chat in the hallway with the three. The spokesperson among them said they had agreed to leave after this month was up, and that the landlord would use the cleaning deposit as rent. The landlord admitted that if he'd known they were gay he wouldn't have rented to them. Things seemed anti-climactic.

The mother of one of them arrived, late but full of piss-and-vinegar, as my mother's family cliché would have it. "Good for you! It's a shame, isn't it, having people push you around. Fight 'em, I say, fight 'em!" Her son looked at the others and said, "Maybe we

should." A few more of their friends showed up, people whom I had even less in common with, even less idea who they were. There was an awkward pause — no reason to stay around in the cavernous new justice building hallway, but yet I didn't want to leave yet. There was a way we all felt tied to each other. No one knew how to say it, or what it would mean, but I think we all wished we were part of something together.

The man from Philadelphia kept talking about a march, the notion of a march being a talisman. If we only had a march, life would start getting better. He asked what people thought. I said I felt awkward, because I did think a march would be a good idea, but I was only visiting this city. We laughed with delight at the idea of a faggots-and-their-mothers march. We parted, saying we'd stay in touch; all of us unfulfilled, but still glad we had been together.

Arriving back at Allan's parents, it was again like old civil rights or anti-Vietnam days. His mother wanted all the details, asking what would happen next. His father came in for lunch a half hour later, also asking about court.

There is that temptation to look to the media for validation. We checked the TV and newspapers that evening — just a disappointing article the next day. Newsworthiness and meaning aren't synonymous, and the inner changes are more meaningful. I don't know what the three friends in their lame duck apartment were feeling . . . move on to some other town where more was happening? Take a weekend rest and then try to get some gay liberation group together? I'm sure they were wondering who those two in Brooks Brothers shirts were, friends of the lawyer.

John, the lawyer, talks with us the next evening at dinner. He used to identify himself as gay, and despite a woman friend at his side still talks as if

Continued on Page 13

Doesn't she see that working class gay men can hardly be expected to have a nice, tight ACLU-case? . . . The gay sons and daughters of the middle class are articulate and largely invulnerable to this crass kind of harassment. But poor people have it rough, and with an added target of being queer, whaddaya expect?

ODYSSEY OF A UNICORN

Heroes & Sheroes at the Book Festival

By Nancy Walker

"We live in direct relation to our heroes and sheroes," said Maya Angelou when she burst into my life for the first time, on Friday, Oct. 6, at 6:40 p.m. I had come, breathless and starving, from work, to the Hynes Auditorium in Boston where the *Boston Globe* Annual Book Festival was just gearing up for its 1978 "edition." My total ignorance of most things not essentially bound up with either gay liberation or this newspaper, left me utterly unprepared for the lines of book-lovers stretching half-way back to the Auditorium Train Station from which I had just windily trotted, and it was only by the usual incredible forethought of my beloved that the tickets were there, in her delightful hand, waiting for me when I arrived, like puffed wheat, more or less shot . . . from a gun. We tore up to Dickens Hall and were lucky enough to find seats, too near the back, as it turned out, but seats, nevertheless. So, we sat in them, anticipating, I certainly knew not what.

Then Maya Angelou began to speak, and I fell in love. Sometimes ignorance really is bliss. I was not aware of this great woman until the very moment when she began to flood the room with warmth and magic and wisdom. I had heard of her, of course, and knew that my lover used one of her books in a course last summer, but I had not read the book, nor known even whether it was prose or poetry. Well, it may have been conceived as prose, but I doubt now, having heard her, that Maya Angelou can write, or think, in anything less than pure poetry.

The first thing she did was deplore the indignities heaped upon poetry by today's teachers in an attempt to force students to like the art form. Teachers, according to Angelou, with their stuffy academic methods, alienate their kids from poetry — whereas, left to their own devices, the kids love it already, in its most easily approached form — popular song lyrics. She recited poems by Paul Lawrence Dunbar, Shakespeare and Maya Angelou, among others, and her delivery was so spectacularly moving, that I couldn't imagine any of *her* students not having a life-long affair with poetry, with the hypnotic power of *words* in general.

As the brief "lecture" progressed, the phrase "We live in direct relation to our heroes and sheroes," was repeated like a poetic refrain, and united all the strands of what Ms. Angelou was saying. Her message was loud and clear and true as a bell: Courage and kindness must pass on from person to person, from generation to generation, and they must cross all the artificial lines and barriers we create in order to separate people from one another. One of the most moving stories she told was about her crippled uncle, who could not speak, and had never left the tiny town in which he had been born except on two occasions for very short distances and brief periods. This very simple man had forced a young boy, the only son of a blind mother, to learn to read and write, and that young boy grew up to become the Vice Mayor of Little Rock, Arkansas, a man of considerable power and influence. When Ms. Angelou visited Little Rock, this gentleman presented her with the keys to the city, and also referred to her to another man in the small town to which she was then returning to settle some affairs after her uncle's death. Meeting this second man, also . . . in

political office, she was surprised at his youth, and when they got into conversation about the Vice Mayor, the young man said that he had the position he currently held because the Vice Mayor had cared about him when he was a young boy, made him learn to read and write, and forced him, the son of a blind mother, to get an education.

Perhaps this story, even as I retell it, is sufficiently impressive, but now I shall tell you what is even more important. Ms. Angelou is black, her uncle was black too. The Vice Mayor of Arkansas is black, and the young man is white. Got the picture? I am certain that the story was not told for effect or consequently exaggerated. Such beautiful things do happen between people, making some kind of counter-balance to the evil that we perpetrate against one another. The uncle was a hero to the little black boy, and he, in turn, to the little white boy, who will stand in that relation to someone else.

To make the mental leap from black struggle for self-knowledge and a sense of group history, to our own gay struggle for self-understanding and sense of self-worth through knowledge of others both past and present, is not a difficult intellectual stunt. We too have been oppressed. We too are seeking a proud identity. We too need our heroes and sheroes. And we do have them. We have them in large public ways, like the late Dr. Howard Brown, one of the founders and prime movers of the National Gay Task Force and one of the first prominently placed (he was a physician and chief medical officer of NYC at the time of his coming-out) individuals to make known to the world

at large that he was gay and proud to be so. We have Elaine Noble (and I am not interested in the political pros and cons in this context) who had the guts to run for public office as an avowed lesbian, and succeeded in being elected to the Massachusetts State Legislature. And we have our heroes and sheroes in countless, every-day, small ways where we interrelate with other gays and straights of every possible description.

We cannot live without the hope, the love, the generosity of others. We cannot afford to shut people out because they do not look like heroes to our jaded imaginations. We have to seek our heroes and sheroes where we find them — all around us.

It would be decidedly unfair for me to extract from Ms. Angelou's talk only the small parts that suited my political purpose. I have to state that, though her message was uncompromisingly political, it was couched in the language of poetry, and her artistic aim was to show that poetry is the means by which heroes and sheroes express themselves and are described by others. Poetry lives and speaks to every generation, and without that poetry which is the special poetry of every particular group, the group fragments and is alienated from its own members as well as the rest of the surrounding culture.

Ms. Angelou's appeal was as near universal as anything I have seen in a very long time. Her audience was composed of whites and blacks, children, young and old adults, and hopefully, as well as straights, other gays besides my lover and me. She received two standing ovations for a talk that was as much entertainment as instruction. Her voice is rich and deep. She sings, she emotes, she delivers words from a seemingly endless well of clarity and sparkle. She moves through life with such outstanding good-will and love that, without asking, I am sure the humanity in her must accept and love

Continued on Page 15

BACK IN THE CLOSET?

What do- Ronald Reagan
Leonard Matlovich
and
Lily Tomlin

-have in common?

**All oppose passage of the anti-gay Briggs Initiative.*
Join them by supporting local events during the
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Saturday Night Leonard Matlovich will visit *Darts, The Bar, 119 Merrimac* and other Supportive Bars. Look for posters with times in your Favorite Bar.

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Page 2: The Sexually Active Male

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Washing is doubly important since even in the absence of VD, other sexually transmitted germs can cause infections such as NGU (non-gonococcal urethritis) or NSU (non-specific urethritis).

If lubricants are involved in the sex act, use water-soluble preparations that will wash away. Do not use an oil base that can leave a film to trap germs.

Note: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcized penis.

With the development of vaccines against gonorrhea and syphilis, personal hygiene remains necessary to prevent other, sexually transmitted diseases. For example: a gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

Page 3: Some Aspects of Personal Hygiene for Male and Female

Some infectious germs which are commonly found in the lower digestive tract may be transmitted from the rectum during certain sex activities. Also present may be parasites which cause gastro-intestinal disorders if swallowed (anal-oral route).

The mucous membranes of the genitourinary system are highly susceptible to infection by some of these germs from the rectum. For example: As a result of careless cleansing from rectum toward vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal, as well as rectal, intercourse. Therefore, females must not cleanse in the direction of rectum to vagina.

Today it is considered that excessive douching may disturb the chemical balance of the vagina. Frequency and content should be discussed with a physician.

Personal hygiene before and after sex can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. The American public, unfortunately, has never been adequately informed as to the advantages of the bidet, and it is not found in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex.

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CONFERENCES

A Busy Weekend in Minneapolis

By Dave Wood and Ray Olson

Lesbians and gay men from Iowa, Minnesota, Wisconsin and Illinois attended major political and men's movement conferences in Minneapolis Oct. 6-8. The Upper Midwest Lesbian-Gay Political Revival drew 140 people. Although conference participants held a wide range of political opinions, radical political views predominated.

The conference's 30 workshops covered a wide range of traditional conference topics as well as political topics often neglected at lesbian/gay conferences. Traditional topics included lesbian mothers, same-sex assault, legal rights and chemical dependency. Political topics included racism, rural organizing, working in labor unions, and class analysis of the lesbian-gay movement.

A special event was presented at the end of each day. On Friday, Chicago feminist folksinger Ginni Clemmons and local women performers provided entertainment and inspiration. On Saturday, Jackie St. Joan and Grant Ford spoke. St. Joan is a member of the Board of the National Gay Task Force and one of the founders of *Big Mama Rag*. Ford is the publisher of Chicago's *Gaylife*. Sunday's special event was a performance of lesbian-feminist Martha Boesing's *The Gelding*.

The Political Revival was intended to provide a deeper political analysis than that offered by most mainstream gay organizations, according to Cheryl Hooker, one of the conference organizers. "Another purpose was to say to the lesbian-gay community that we need to work beyond our own narrow groups," she said, adding that the conference was intended to lay ground-



Barbara Allen

Ginni Clemmons

work for alliances with labor unions and people of color, among others.

Karen Clark, one of the workshop facilitators, summed up the opinion of many of those at the conference when she said, "The enemy is not misguided straight people who have the wrong attitude, but rather a class society which requires some to be on the bottom so that others can be on the top."

Across town at Metropolitan Community College, there was a strong gay presence at the North Central Regional Men's Conference. The first two goals in the list of conference objectives were "Educate men in the process of opening up and relating more trustingly (*reduce homophobia*)" and "Deepen the base for equal relationships between

men and women, *men and men*." The last words in both phrases appeared boldface in the conference program. One potential participant who was to have led new games was frightened away by the evident gay presence, especially when he learned that homophobia was the subject of one workshop.

The first day of "exploration sessions" (workshops), Oct. 7, opened with a performance of Martha Boesing's *The Gelding*. The short play is an abstraction of the rearing rituals through which fathers impair their sons' emotional responsiveness out of both fear and love. Boesing's gay-identified husband Paul took the role of the father.

Gay counselors and consultants from several Minneapolis human service agencies both general and gay-oriented, as well as private practitioners, were instrumental in determining the objectives and workshop subjects for the conference.

Each session of workshops included one or more workshop which specifically addressed gay issues, including coming out, gay sexism, gay labelling, gay relationships, homophobia, growing up gay, and bisexuality in heterosexual marriage. Gay men also presented general workshops in dances, masculinity and spiritual growth, assertiveness, chemical dependency, and male violence.

The great visibility of gay men and gay issues at the conference stood in sharp contrast to that at the 1977 National Men's Conference in St. Louis. Then no gay issues were addressed until late in the conference when a show of hands called by a gay conferee disclosed that over half the men there were gay or bisexually identified.

Official attendance at the Minneapolis conference was 380, although as many as 400 attended some special general events. Approximately one-third of the men attending were gay.

Magistrate's Court

Continued from Page 11

that is not entirely untrue now. Perhaps some spark is relit in him, an idealistic lawyer with a young firm who takes all the cases in town that have to do with certain causes. He and his partners all agree that it's worth the sacrifice to appear super straight, short hair and business suits and all. But there is something rueful in his manner, perhaps he wishes he were as free as we are to feel so clear about being gay, what our purpose is.

Allan is moved by it all — feeling for the first time in years that he is back on the home front. Class is not just that uncompromising abstract rhetoric which attacks political circles like ty-

phoid, leaving everyone weak and depressed. It was quite clear what class meant in this situation. But perhaps the thing we all had in common — being gay, being alone together at the Hall of Justice in Greensboro — made us all want to overcome the class barriers and really do something together.

And so it happened, touching for a few hours brothers who I've never really known, feeling out of touch with the Southern liberal middle class almost as much as with the ones being evicted, but moved and shaken a bit by this clear example of how much more present Allan seemed on his own turf. Maybe you can go home again.

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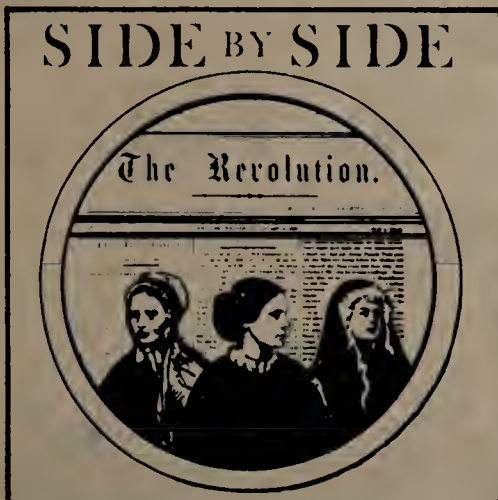
Side by Side:

Reenactments of Scenes from
Women's History, 1848-1920.
Galaxia Women's Enterprises
Woburn, Mass.

Reviewed by Rachel Weir

Side by Side is designed to make the history of women's suffrage accessible to the public at large. The intention of the producers, as stated on the album cover, is to present the women's suffrage movement in such a way as to help us to see the similarities between "that struggle and our own," and to make it possible for us to "learn from the magnificent women of our past as well as to be proud of their accomplishments and then to continue our fight in the light of that knowledge and pride."

In terms of their choice of selections, the producers of *Side by Side* succeed beautifully in their intentions. Each cut



on the album reveals the intellectual and emotional power, as well as the diversity, of early feminist thinking. They range from Lillie Devereux Blake's satiric treatise on "The Rights

of Men," to Sojourner Truth's oft-quoted "Ain't I a Woman?," to Lucy Stone's bitter "Disappointed Women," to several sophisticated arguments by Elizabeth Cady Stanton and Susan B. Anthony on the constitutional position of women as non-citizens, on the right to divorce, and on the general economic and social oppression of women in the home and the workplace. And, if you're looking for relevance, Lucretia Mott's reply to an antagonistic clergyman ("It is not Christianity") could stand today as the perfect response to Anita Bryant.

My only quarrels with *Side by Side* are aesthetic. The voices on the album sound too much alike, the reading of the selections and the narration which connects them is dry and unemotional, and the album tends to seem monotonous. Much of the problem seems to be inherent in the material. The texts are drawn from speeches, testimony, and the like; anyone who has sat through such things for an hour and a half knows how dull they can get.

Still, the producers of *Side by Side* seem to have missed certain opportunities to make the album more interesting to listen to. They could, for example,

have introduced an element of drama and dialogue by introducing the voices of the opponents of women's suffrage. They might also have drawn from less formal sources, such as letters and diaries written by the early feminists; this would have allowed the women reading the selections to allow individual emotions and personalities to show through. It is also worth pointing out that the spoken narration adds little to the album and could probably be eliminated, especially since the information it provides is reprinted inside the jacket.

I offer these criticisms in the hope that when and if Galaxia attempts a second enterprise of this nature, it will correct some of these flaws. In the meantime, *Side by Side* is worth at least one hearing. If taken in small doses, it is enjoyable and would probably make an excellent teaching device for children old enough to understand the language of nineteenth century feminists. For anyone else, the quality and quantity of the material assembled is truly impressive, and the "lost" history which it brings back to the listener is one which merits the attention of us all.

ODYSSEY OF A UNICORN cont.

the humanity in us. During the question and answer period that followed the talk Ms. Angelou was asked why she had called certain atrocities she referred to in a poem "humanities" rather than "inhumanities." She replied that everything possible to a human being is part of humanity. That something is vile or cruel does not remove it from the realm of the human, and to call such a thing "inhuman" is to beg the issue. We have to accept the

responsibility for negative acts as well as the credit for the positive ones. I can only assume, therefore, that Ms. Angelou, who so obviously sees into the heart of darkness as well as into the soul of light, would understand our gay love, pain and search for a brighter tomorrow.

By way of contrast, let me say also that Theodore H. White was at the Book Festival that night, and he spoke as a journalist and political writer. He

is well-known for his books, *The Making of the President* (1960-1976). My immediate impression of him was that he was an awkward and rather dull speaker, who seemed a bit too far to the right for comfort. But I listened, and what I perceived was simply this orally inelegant man's genuine attempt at honesty. In the course of the discussion he said that he didn't quite know what to make of the "new politics" that was about to descend upon America, and when questioned by a member of the audience, he said that the demographics were changing and new political forces were emerging, forces that had never been dealt with

before, but that had to be dealt with now as pressing realities. Among those new forces he numbered "the gays." He spoke of us several times without any negative implications, and merely stated that we had become a group warranting consideration from a political point of view. This man has great stature in the world of political journalism, and if he is honest enough to admit that though he doesn't know what is coming, we are surely part of it, I take that as hopeful. It is good to be recognized at last by someone with a broad perspective, vast experience and political insight. Our day will come. We will make it come.

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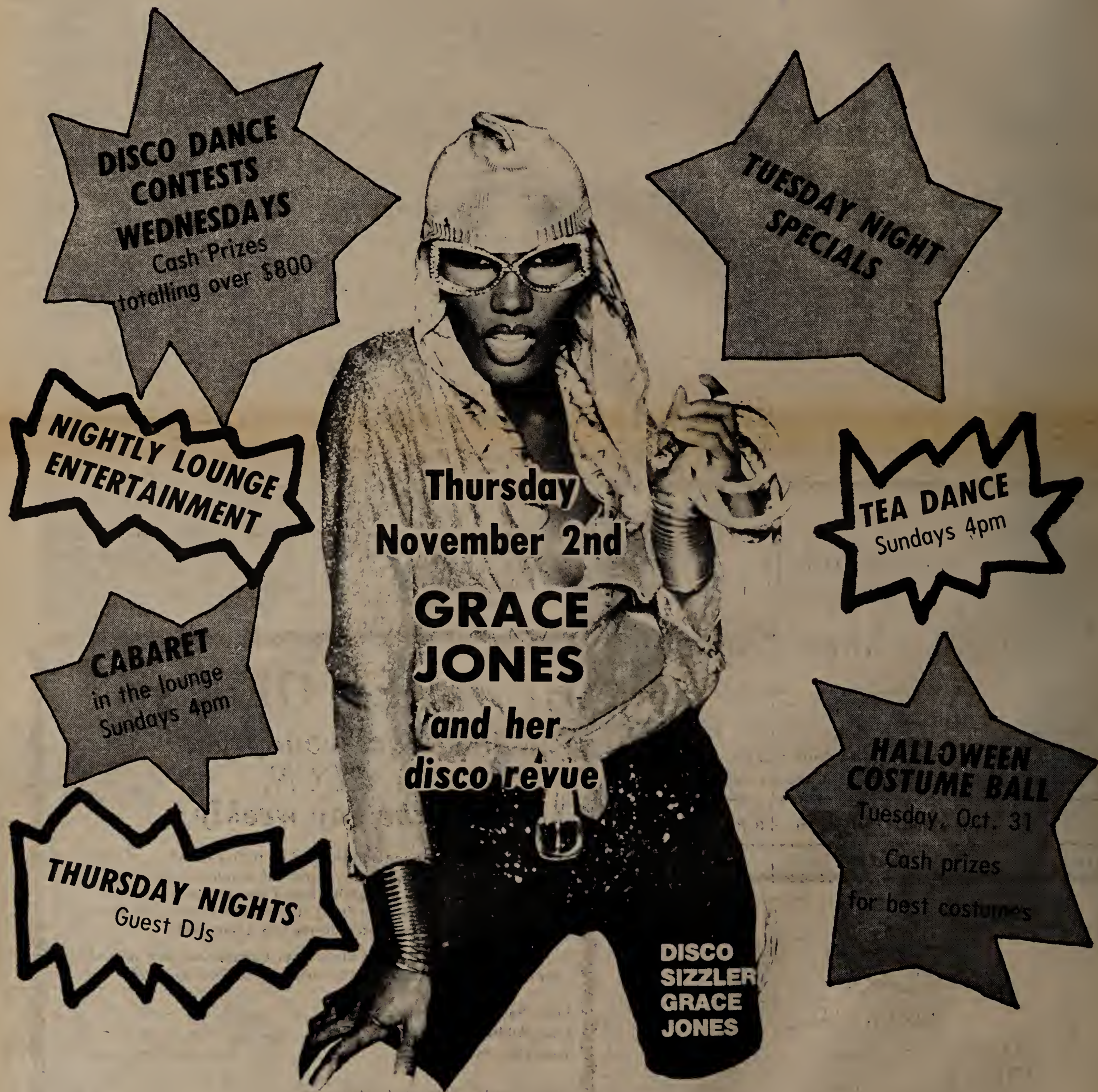
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Sodomy Laws

Continued from Page 10

adults in private.

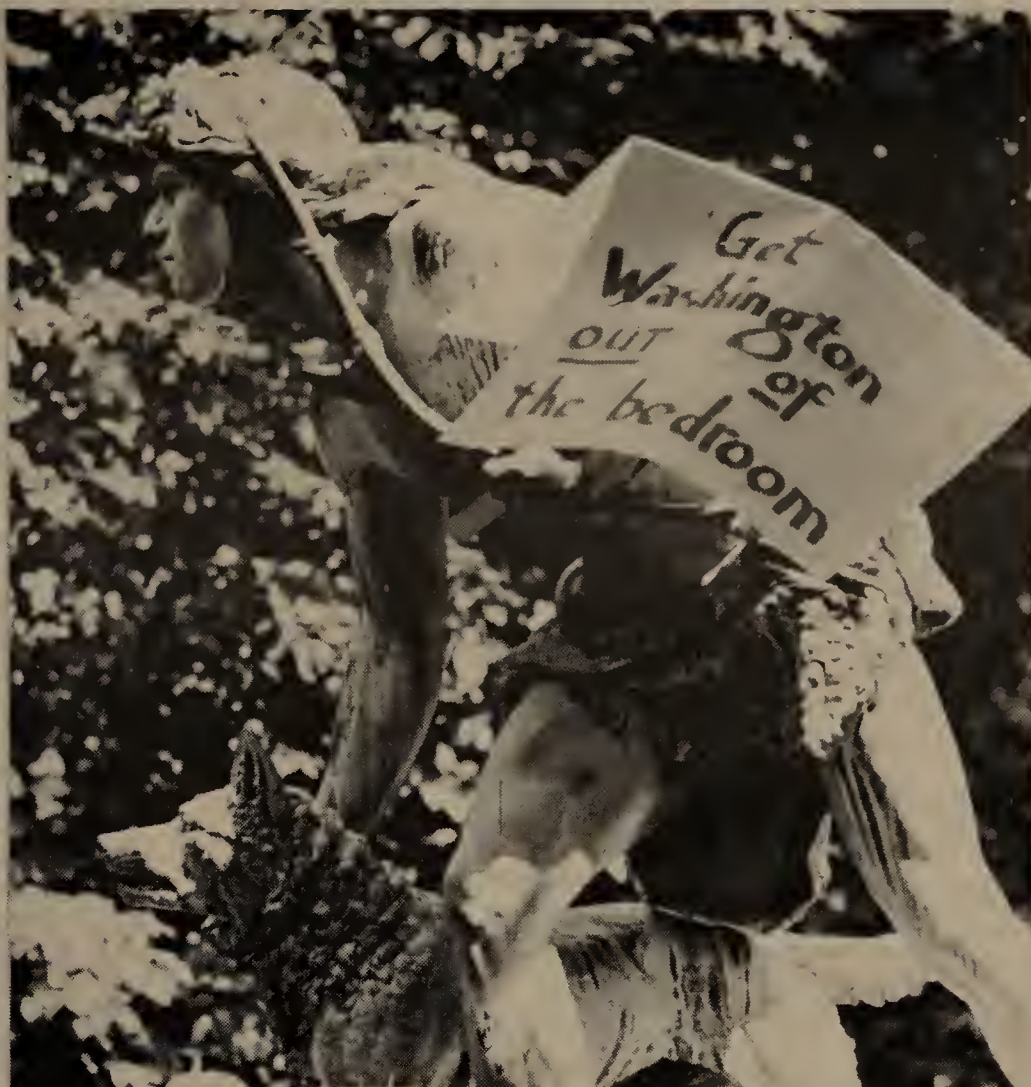
It is possible, but not certain, that the Massachusetts laws have already been invalidated as a result of *Commonwealth v. Balthazar*, a case that the SJC decided in 1974, and the *Scagliotti* decision of 1977. Balthazar was found guilty of forcing a woman to perform fellatio, and the court upheld his conviction because it agreed that she had not consented to the act. The court went on to reason that the statute prohibiting unnatural and lascivious acts in general "must be construed to be inapplicable to private, consensual conduct of adults." But they hedged their bet by saying that they had not decided "whether a statute which explicitly prohibits specific sexual conduct, even if consensual and private, would be unconstitutional." Again, in *Scagliotti*, a decision involving solicitation of a plainclothesman, the court found that sexual acts, to be criminal, must occur in public, and the prosecutor must prove the public nature of the act. So somebody is going to have to ask the court to come out of its judicial closet and define, explicitly, the limits of privacy.

Massachusetts' SJC has, in general, been exceedingly jealous of human rights and reluctant to permit invasion into the privacy of individuals. Since the Balthazar decision, two new members have joined the court, Ruth Abrams and Paul Liacos. Both could be expected to take a strong stand against legal intrusion into private conduct.

In this regard, the Massachusetts court is a much better one to approach than Virginia's. In 1975 a suit was brought by a group of gays seeking to void that commonwealth's sodomy laws. The court refused, and based its opinion on two documents: the Bible and a dissenting opinion from Justice Harlan of the U.S. Supreme Court. In

a piece of extraordinary judicial flim-flam, they denied the right of privacy to individuals and reassigned it to married couples, as though the First, Fourth, Fifth and Ninth Amendments only apply to citizens properly equipped with a license. The Virginia court pulled off its legal sleight of hand in part by indulging in a very peculiar reading of the U.S. Supreme Court's famous *Griswold v. Connecticut* decision, which voided that state's laws against birth control, and by ignoring *Baird v. Eisenstadt*, another birth-control case originating in Boston, in which the Supreme Court specified that privacy is a right of individuals and not of licensed couples. The quality of legal scholarship on the Massachusetts court is high enough that it seems unlikely to follow Virginia's reasoning; so the defeat in Virginia is neither a precedent nor, necessarily, an omen.

On the assumption that Massachusetts' laws have not been voided by *Balthazar*, the plaintiffs must prove that prosecutors are, in fact, prepared to enforce them. For obvious reasons, prosecutors do not often enforce anti-sex laws violated by consenting adults in private. They have, however, prosecuted people for offering an invitation in public place, as in the *Scagliotti* case, and one way to establish that the laws do put people at risk of prosecution would be for plaintiffs to contend that they may want to ask another adult, in a public place (say a bar), to perform a sexual act privately elsewhere (say at home). Prostitution — involving the exchange of money — is not at issue here; this is just a friendly invitation, discreetly offered, but in a public place. It would be hard to justify prosecuting the solicitor unless the private act itself were regarded as illegal; so it may be possible to challenge the laws without explaining how a



prosecutor is supposed to get into the bedroom in the first place — although Congressman Richmond's story shows how even that can be accomplished.

The tidiest way to establish that prosecution is a threat would be to write a formal letter of inquiry to all Massachusetts district attorneys and to the Attorney General: Would you prosecute someone for committing the act? For soliciting? Does it matter where the invitation is offered?

These questions should be spelled out to cover each of the challenged statutes: against adultery, cohabitation, cunnilingus, fellatio, fornication, homosexual relations, and sodomy. If everybody answered, "No, we wouldn't prosecute," there would be no court case, for the laws would have been voided, in effect, by the prosecutors. If the answer were "yes" to any of the questions, there would be

grounds for going into court, as a legitimate question about the fundamental rights of the petitioners would have been raised. If all the prosecutors just ignored the letters (unlikely in an election year) their failure to answer would put the matter into "grave doubt," which is sufficient to create the necessary legal controversy.

If it can be established in court, as seems probable, that laws proscribing sex between consenting adults in private are constitutionally invalid, why go on trying to persuade legislators to repeal them? The court is more likely to consider the issue on its merits, and would do so without the histrionics of electioneering. Once the court has reached its decision within a constitutional framework, there would be no repeal through legislation or initiative petition.

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BOSTON GAY CATHOLICS
Dignity/Boston sponsors EXODUS MASS, a liturgy for gay and concerned Catholics, every Sunday at Arlington Street Church (Boston), Boylston St. entrance, at 5:30 p.m. For info. contact Dignity/Boston, 355 Boylston St., Boston, MA 02114. Tel. 536-6518. (7-10)

In New Jersey, the Gay Activist Alliance, Morris County meets every Monday at 8:30 p.m. using facilities of Unitarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388.

PUBLICATIONS

DENNIS COOPER
His book of poems, *Tiger Beat*, and prose piece, *Antoine Monnier*, both \$1.00 from Little Caesar Press, 3373 Overland Ave., #2, Los Angeles, CA 90034. Praised by GCN, Body Politic, Ian Young, Alien Ginsberg. (15)

EROS IN GREECE. By Tom Horner. On sexual practices of Greeks today. "Don't go there without it." 127pp. \$2.95 plus 50c p.&h. Aegean Books, 615 Frenchmen, New Orleans, LA 70116. (15)

FOCUS, journal for gay women, needs contributors. If you write short fiction, essays of interest to lesbians, or poetry, please send it to FOCUS c/o DOB, 1151 Massachusetts Ave., Cambridge, MA 02138. There is no payment, but it is fun to see your work in print, and you do get free copies of the issues in which your work is published. Include SASE for return of material not accepted for publication. (c)

GAY SCENE — The Picture Homophile Monthly in 8th Year of Publication. News From Everywhere; Movement News; King's Reviews (Stage, Screen, Book & T.V.); D.D.'s Best Bets; Lesbian Life; Articles; Nude Plaything of the Month; Religious News; Personals; and More. Send \$1 for sample copy. \$8.00 for 12 issues (in Plain Envelope) To: REGIMENT, Box 247, Grand Central Sta. NYC 10017.

FOCUS
A monthly journal of fiction, articles, poetry, book reviews, etc., by, for and about gay women. 1 year subscription (12 issues) \$8. Sample copy 75c. Always sent in plain envelope. Focus, Box GCN. 1151 Mass. Ave. Cambridge, MA 02138. (c)

Before you stop trying to find a lover try us. Advice, Fantasies, Personals. Twelve issues \$10; sample \$1. *You're Not Alone*, P.O. Drawer 8398CH, Atlanta, GA 30306. (c)

EXOTIC HAPPINESS FOR GAYS
Avoid mistakes and heartaches. Booklet of info on foreign and domestic travel. \$3. Haus Hoffman, Ltd. Box 354, Dept. R, Jackson, MI 49204. (16)

BOSTON BAR GUIDE

THE BAR 252 Boylston St. 247-9308 Disco Dancing, Mostly Men.	DELIVERY ENTRANCE At The House Restaurant. 12 Wilton St., Allston 783-5701 Men & Women. "It's Different."	SAINTS (Call 354-8807) Women.
BOSTON EAGLE 88 Queensberry St. 247-9586 Leather, Men, Thurs. Club Nite, Sunday Brunch 3PM, Movies Mon. & Tues. 8PM	HARRY'S PLACE 45 Essex St. Dancing, Men.	SOMEWHERE 295 Franklin St. 423-7730 Disco Dancing, Mixed, Sunday Brunch 12-2PM.
CARNIVAL LOUNGE 39 Boylston St. 338-7159 Dancing, Mixed.	HERBIE'S RAMROD ROOM 12 Carver St. 338-8577 Leather, Men, Sunday Brunch 7PM, Thurs.	SPORTER'S CAFE 228 Cambridge St. Food, Men, Saturday Brunch 5PM, Movies Mon., 3PM, Sunday Brunch 3PM.
CHAPS 27 Huntington Ave. 266-7778 Food, Men.	JACQUES 79 Broadway 338-7502 Mixed. Dancing.	STYX 20 Blagden St. 247-3910 Disco Dancing, Men.
CITADEL 22 Avery St. 482-9040 Dancing, Men.	NAPOLEON CLUB 52 Piedmont St. 338-7547 Dancing Fri., Sat., Sun. Men.	TOGETHER 110 Boylston St. Disco Dancing, Mixed.
CLUB 76 76 Battery March St. 542-3377 A place for women and their friends.	PARADISE 180 Mass. Ave., Cambridge Talking, Mostly Men, 864-4130	1270 1270 Boylston St. 261-1257 Disco Dancing, Mixed (Mostly Men).
DARTS 271 Dartmouth St. 536-6560 Dancing, Men.	PLAYLAND 21 Essex St. Men (Some Women).	TWELVE CARVER 12 Carver St. Men.
	119 MERRIMAC 119 Merrimac St. 523-8960 Dancing, Men, Tues.-Thurs. Buffet 9-11PM	

Quick Gay Guide

ALL AREAS

Gay National Educational Switchboard (800) 227-0888

BOSTON AREA (Area Code 617)

Access (Cambridge Hotline) 661-3900
Am Tikva, CY 601, 400 Comm. Ave. 02215 524-1890
Boston/Boise Committee, Box 277, Astor Station 267-4521
Cambridge Gay Political Caucus, P.O. Box 218, E. Cambridge 02141 491-0968
Cambridge Women's Center 354-8807
Civil Liberties Union of Mass. 742-8020
CLEARSPACE: a community center for lesbian women and gay men. P.O. Box 398, Allston 02134 646-8598
Closet Space WCAS (740 AM) 380 Green St., Cambridge 02139 492-6450
Committee for Gay Youth, GCN Box 10GY, 22 Bromfield St. 02108
Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138 661-3633
Dignity, 355 Boylston St., Boston 02114 536-6518
Elaine Noble (Rep.) 727-2584
Esplanade 367-3913
Evangelicals Concerned 894-3970
Fag Rag 536-9826
Fenway Community Health Center 267-7573
Gay Academic Union of New England, P.O. Box 212, Boston 02101 492-3353
Gay Alcoholics Anonymous 426-9444
Gay AlAnon (alcoholics) 843-5300
Gay AlAnon, Greater Boston 471-6884
Gay Community News 426-4469
Gay Hotline (6-12pm, Mon.-Fri.) 426-9371
Gay Legislation (Mass. Caucus), P.O. Box 8841, J.F.K. Sta., Boston 02117 742-4811
73 Tremont St., Rm. 224
Gay/Lesbian Concern Group of Boston College, P.O. Box 1199, Chestnut Hill, MA 02167 661-4059
Gay Nurses' Alliance-East, P.O. Box 530, Back Bay Annex, Boston 02117
Gay Parents Custody and Visitation Center 353-3157 or 353-3169
Gay People of UMass/Boston 227-5009
Gay Professional Women's Assn., Box 308, Boston U Sta., Boston 02215
Gay Recreational Activities Committee (GRAC), c/o GCN Box 8000
Gay Speakers' Bureau, P.O. Box 2232, Boston 02107 354-0133
Gay Way Radio (WBUR, 90.9FM) 353-2790
Gay Youth Advocates, 70 Charles St. 523-0368
Gender Identity Service 864-8181
Good Gay Poets 661-6015
Harvard-Radcliffe Gay Student Assn. 498-2014
Homophile Community Health Service 542-5188
Integrity, P.O. Box 2582, Boston 02208 262-3057
Janus Counseling for Lesbians, 21 Bay St., Cambridge 661-2537
Lambda of Middlesex, P.O. Box 1165, Framingham 01701. Nites & weekends 429-6593
Lesbian Liberation, c/o Women's Center 354-8807
Lesbian Mothers, c/o Women's Center, 46 Pleasant St., Cambridge (Meets Thurs., 8pm) 354-8807
Lutherans Concerned for Gay People 536-3788

Massachusetts Feminist Federal Credit Union, 186 1/2 Hampshire St., Cambridge 661-0450
Metropolitan Community Church 523-7864
MIT Gays, Rm. 50-306 253-5440
National Lawyers Guild, 595 Mass. Ave., Cambridge 02139 661-8898, 661-6358
National Organization for Women 661-6015
99 Bishop Allen Dr., Cambridge 02139 New Words Bookstore 876-5310
Northeastern Gay Student Org., c/o Student Activities Office, 255 Eli Ctr. Older and Other Gays, c/o GCN, Box 1500, 22 Bromfield St., Boston 02108
Outreach Foundation—An educational organization which provides programs and services for cross-dressers, androgynes and transsexuals. Suite 433, 102 Charles St. 02114 787-2266
Project Place 267-9150
Sexual Health Centers of N.E., Inc., 739 Boylston St., Boston 02116 266-3444
Fr. Paul Shanley (Exodus Center) 333-0146
Tufts Gay Community, c/o Student Activities Office, Medford 02155
Unitarian Universalists Office of Gay Concerns, 25 Beacon St., Boston 02108 742-2100
Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139 661-1316
Women's Community Health Center, 639 Mass. Ave., Cambridge 547-2302

EASTERN MASS. (Area Code 617)

Dignity Merrimack Valley P.O. Box 348, Lowell 08853 851-6711
Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 (4-6pm) Lesbian Support Group, Mercy Otis Warren Women's Center, 298 Main St., Hyannis 02601 771-6739
Martha's Vineyard Gay Group 627-8097
New Bedford Women's Clinic 999-1570
Origins, Inc., A Women's Center 169 Boston St., Salem 01970 745-5873
Provincetown 24-Hour Drop-In Center 487-0387
Survival Crisis Line 471-7100

WESTERN MASS. (Area Code 413)

Berkshire Community Gay Coalition, Box 493, Pittsfield 01201 442-9450
Common Women Club, 78 Masonic St., Northampton 01060 584-4580
Everywoman's Center, Amherst 545-0883
Gay Women's Caucus, Amherst Help Line 664-6391, 664-6392
Lesbian Union, 9th floor, Campus Center, UMass, Amherst 01003
People's Gay Alliance, RSO 368 Student Union, UMass, Amherst, 01002 545-0154
Southwest Women's Center 545-0626
Together, Box 427, Forest Park Sta., Springfield 01108 586-2011
Valley Women's Center, Northampton

CONNECTICUT (Area Code 203)

"Come Out Tonight," Box WYBC/Yale Station, New Haven 06520
CT Gay Task Force, P.O. Box 514, Hartford 06101
Dignity/New Haven, P.O. Box 3712, Amity Sta., New Haven 06525
East Conn. Gay Alliance, Norwalk 889-7530
George W. Henry Foundation, Hartford 522-2646
Gay Alliance at Yale, Box 2031, Yale Station, New Haven 06520 436-8945

Gay phone counseling (eves.), New Haven 436-8945
Gay Switchboard 522-5575
Gay Women's Collective, Women's Center, U-118, Univ. of CT, Storrs 06268 486-4738
Hartford Gay Counseling 522-5575, 232-5110
Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281
Integrity/Hartford P.O. Box 603, Glastonbury 522-2646
Kalos/Gay Liberation, Hartford 568-2656
MCC/Hartford 232-5110, 522-5575
New Haven Lesbian Rap, 148 Orange St., New Haven 436-0272
The Church of the Eternal Flame Universal UConn Gay Alliance, 211 Student Union, U of CT, Storrs 06268 527-2656
Yalesians, Box 2031, Yale Station, New Haven 06520 436-8945
Wesleyan Gay Alliance 635-3035

RHODE ISLAND (Area Code 401)

Brown University Gay Lib, 305 Faunce House, Waterman Ave., Providence 02912
Office hours: Noon-1pm weekdays 863-3062
Dignity/Providence 941-9013
Box 2231, Pawtucket 02861
Gay Help Line 751-3322
Gay Community Services of R.I., 55 Eddy St., Rm 306
Gay Women of Brown, c/o Sarah Doyle, Women's Center, 186 Meeting St., Providence, 02912 863-2189
MCC/Providence, 134 Matthewson St. 272-9247
MCC Innovative Ministry (terminally ill, aged and handicapped), Rev. Michael Nordstrom 272-8482
Providence Gay Group of AA 333-1396

NEW HAMPSHIRE (Area Code 603)

Concerned Gays, Student Activities Office, Memorial Union Bldg., Univ. N.H., Durham 03824
Christian Community Church 292 State Street, Portsmouth 03801 363-2286
Nashua Area Gays P.O. Box 3472, Nashua 03061 882-8732
NOW Lesbian Rights Task Force, 4 Valentine Hill Rd., Durham 02801
NH Lambda, Box 1043, Concord 03301
Newmarket 659-2687; Rochester 332-4440, Keene 399-4927

VERMONT (Area Code 802)

Counseling-Support for Gay Women, c/o Susan Katz, South VT Women's Health Center, 187 N. Main St., Rutland 05701 775-1518
Gay Student Union, U of VT, Burlington 05401, M-F, 7-9pm 656-4173
Women's Center, 182 Main St., Burlington 863-1236

NEW YORK (CITY) (Area Code 212)

All The Queens Women, 36-23 164th St., Flushing 11358 359-9204
Ass'n of Gay Social Workers, c/o Gay Switchboard Message Center, 110 East 23rd St., Suite 502, 10010 777-7697
Church of the Beloved Disciple, 348 W. 14th St., 10004 242-6616
Dykes & Tykes Room 502, 110 E. 23rd St. 10010
FOLKS (Friends of Little Kids) 989-6653

Gay Women's Alternative 532-8669
Gay Activists Alliance, P.O. Box 2, Village Station 677-0237
Gay Teacher's Association, 204 Lincoln Pl., Brooklyn 11217 789-8176/499-1060
Gaysweek, 216 W. 18th St. 10011 929-7720
Gay Switchboard, Box 805, Madison Sq. Sta., 10010 777-1300
The Glines, 260 W. Broadway 925-2619
Integrality-Episcopal Gay Society, GPO Box 1549, 10001 989-6653
Lambda Legal Defense, P.O. Box 5448, Grand Central Sta., 10017 532-8197
Lesbian Herstory Archives, P.O. Box 1258, 10001
Lesbian Switchboard 741-2610
243 W. 20th St. 10010
MCC/NY, 201 W. 13th St., 10011 242-1212
National Coalition of Gay Activists, P.O. Box A-711, Grand Central Sta., 10017
National Gay Task Force, 80 Fifth Ave., Rm 506 741-1010
New York Gay Prisoners Support Committee, P.O. Box 2, Village Station, 10014 677-0237
Oscar Wilde Memorial Bookshop, 15 Christopher St. 255-8097
Tri-Base Collective 777-1800
c/o N.Y. Gay Switchboard Box 805 Madison Sq. Sta. 10010
West Side Discussion Group, 37 Ninth Ave. 675-0143

NEW YORK (STATE)

Affirmation (Unitarian Universalist Gay Caucus), 34 Chestnut Rd., Deimar 12054
Broome County Gay Alliance, P.O. Box F-1711 Binghamton 13902 (607) 724-1973
Capital District Gay Community Center (7-11pm), 332 Hudson Ave., Albany 12210 (518) 462-6138
Capital District Gay Political Caucus, Box 131, Albany 12201 (518) 462-6138
Cornell Gay Liberation Room 28 Willard Straight Hall Cornell Univ., Ithaca 14853 (607) 256-6422
Dignity/Integrity/Rochester 42 Tyler House, 17 So. Fitzhugh St., Rochester 14614 (716) 232-6521
Empty Closet Collective, 1255 University Ave., Rochester 14607 (716) 271-6750
Gay Alliance of The Genesee Valley, Inc., 713 Monroe Ave., Rochester 14614 (716) 244-8640 or 244-9030
Gay Brotherhood of Rochester, 713 Monroe Ave., Rochester (716) 244-8640
Gay Liberation Front, U. of R., Wilson Commons, Rochester 14607 (716) 275-6181
Gay Light Collective, 389 W. Onondaga St., Syracuse 13202 (315) 475-6875
Gay Task Force, 713 Monroe Ave., Rochester (Mon. 7pm) (716) 244-8640, 244-9030
Hamilton-Kirkland Gay Alliance, Box 80, Hamilton College, Clinton 13323
Lambda Univ., Box 131, Albany 12201 (518) 462-6138
Lesbian Resource Center, 713 Monroe Ave., Rochester 14607 (716) 244-9030
NY State Coalition of Gay Organizations, Box 131, Albany 12201 (518) 462-6138
Onondaga County Human Rights Coalition, Box 121, DeWitt 13214 (315) 475-6857
Stonewall Society, Poughkeepsie (914) 473-3857

CALENDAR

The deadline for Calendar Items is Tuesday at noon for the following issue.

21 sat

Cambridge, MA — At Amaranth, the Women's Restaurant: "Rapid Transit" about a young woman and her adventures in boarding school and in the Combat Zone — A Novel Preview by Maryann Sullivan, 8pm.

22 sun

Cambridge, MA — The slide tape show, *Straight Talk About Lesbians*, will be back by popular demand at Amaranth, 134 Hampshire St. 8pm. \$2.

Cambridge, MA — Gay Folkdancing, 3:30-6:30. Phillips Brooks House, near Harvard Yard, 3rd floor.

Cambridge, MA — Closet Space (WCAS 740AM) "From Snuff to the Skokie Nazi March" — Feminist poet and journalist Karen Lindsay takes a look at censorship and its effects on minorities. 9am.

Cambridge, MA — The October Meeting of the Gay Academic Union of New England will be held from 4-6 p.m. in the Shepard Room of Phillips Brooks House, in the northeast corner of Harvard Yard.

23 mon

Boston — All persons interested in participating in the formation of a Lesbian Gay Task Force of the National Association of Societal Workers call 566-6505 for the location of the meeting.

24 tues

Cambridge, MA — Night of Women's Music at the Red Book Store. Featuring Sherill Sheppard, Pat Ouellette and Katie Tolles. Suggested donation \$2. 136 River St., 8pm.

Boston — The Boston area Gay and Lesbian Schoolworkers (BAGALS) will meet at 7:30 p.m. at 355 Boylston St. Schoolworkers from all levels of education are welcome.

Boston — WBZ-TV Channel 4, will feature Ariadne Kane discussing gender definitions and roles on Woman '78, 12:30 to 1:30 p.m.

25 wed

Philadelphia, PA — Groups for gay and bisexual married men will hold an Open House at 8 p.m. at the Gay Community Center, 326 Kater St. The purpose of the open house is to form new consciousness-raising and support groups, and admission is free. For more information call (215) 928-1919.

26 thurs

Boston — *Salome*, the transgender realization of Oscar Wilde's poetic drama is being extended into the hallow's eve weekend. Performances Thursday and Friday at 8 p.m. at the star system players loft, 24 Thayer St., by Dover Station. \$2.50 requested donation.

28 sat

Boston — Clearspace is holding its Halloween Party. For men and women. 8pm. For more information call 646-8598.

Baltimore, MD — The Baltimore Gay Youth Group will meet at 12 noon at the Gay Community Center of Baltimore, 2133 Maryland Ave. Open to all area high school women and men.

Boston — The Gay women and men of the three Boston Groups of AA will be sponsoring a dance at Old West Church, Cambridge St. 9:30-2:00 a.m. Donation of \$2.50. Costumes encouraged but optional. All are invited.

Boston — Women and Sports, an all-day conference with panel discussion, workshops and films will be held at the George Sherman Union of Boston U. For more information contact Peggy Sarasy, Boston U. Women's Center, 775 Commonwealth Ave.

29 sun

Boston — Charlotte Bunch, Leonard Matlovich and Arlie Scott will be featured speakers at a brunch to raise funds for the Committee to defeat the anti-gay Briggs' Initiative. Somewhere, 295 Franklin St. 1 p.m. \$2/donation, \$1 brunch.

Baltimore MD — Dignity/Baltimore celebrates their fifth anniversary with liturgy, theme: Dreams and Freedom, buffet and disco dance. 4-11 p.m., St. Vincent de Paul Church, Falloway at Fayette St., \$3.50

Randolph, MA — Leonard Matlovich will be at the Halloween Costume Party at the Randolph Country Club, Route 139, to help raise funds to defeat the anti-gay Briggs' Initiative. 8 p.m.

Boston — Leonard Matlovich will be visiting local bars including Darts, The Bar and 112 Merrimac to raise funds to help defeat the anti-gay Briggs' Initiative. See posters in your favorite bar for exact times.

Cambridge, MA — Closet Space (WCAS 740 AM) Leonard Matlovich discusses the California Briggs Initiative. 9 a.m.

30 mon

Cambridge, MA — Gay Folkdancing. 6:30-9:30pm. Phillips Brooks House, near Harvard Yard. 3rd floor.

Waltham, MA — The film *Word Is Out* will be shown at Bentley College (Beever and Forest Sts.), in Lindsey Hall Auditorium at 7:30pm. Free, all are invited.

31 tues

Waltham, MA — The film *Word Is Out* will be shown at 11:30am and 4pm in Lindsey Hall Auditorium, Bentley College. All are invited. Free.

Philadelphia, PA — The Gay Community Services Center will observe Halloween with a lecture, "Witches and Witchhunts" by Mickey Weinstein. 8pm. \$2 donation. 326 Kater St.

NYC — The Women's West Side Discussion Group will hold a "Halloween Dance" in cooperation with MCC. Costumes invited but not essential. For women only. Donation \$3. 26 Ninth Ave.

Boston — The Prostitutes Union of Massachusetts will hold their Third Annual Hookers' Ball on Halloween Night, at Lulu White's Restaurant, 3 Appleton St. In the South End. Jazz pianist and vocalist Dorothy Donnegan and disco dancing. Beginning at 9 p.m. Tickets are \$5. For more information call 524-7505.

Amherst, MA — The People's Gay Alliance of the University of Mass. will be holding its annual Halloween Disco from 9 to 1 am, 10th floor, Campus Center. Donation is \$1. Costumes invited, all are welcome for a lively evening.

Cambridge, MA — Basic Self Help, an introduction to the concepts of self-help and information sharing on women's health care experience, will be held at the Women's Community Health Center, 639 Mass. Ave., RM 210. 7-10 p.m. for four consecutive Wednesdays. Call 547-2302 for information and registration.

2 thurs

Cambridge, MA — Classes begin for the Lesbian and Gay Experience, a five week course at the Cambridge Center of Adult Education, 42 Brettle St. The course, moderated by Al Bouchard of the Human Achievement Foundation, will meet at 8 p.m. for two hours. For registration and information call 547-6789.

3 fri

Bloomington, IN — The Bloomington Gay Alliance will sponsor its 8th Annual BGA Halloween Dance. In the past the dance has attracted between 700 and 900 persons. Held at the Bloomington National Guard Armory. Tickets are \$2 at the door. 9 p.m.

Holliston, MA — Lambda of Middlesex will hold its Kick-Off party. 8 p.m. Call 429-6593 for information and directions.

4 sat

Hartford, CT — The Hill Center will sponsor the Third Annual "Beyond the Mele Myth Conference for Men." Workshops on Men and Rape Culture, On Being a Father, Beyond Masculinity/Femininity and others. For more information call (203) 249-7691.

5 sun

Haverhill, MA — The Christian Community Church will meet at 112 Emerson St., Apt. 1A. Help open a new location. All are welcome. 7:30pm.

Boston — A flea market for various services and organizations in the gay community will be sponsored by the Boston Vikings at Over Harry's, Harrison and Essex Sts. 12 noon to 8 p.m. For information or to obtain table space call 427-2778, mornings.

Boston — Boston Unitarian Universalists Gays and Lesbians will hold their annual meeting and potluck at 355 Boylston St., 5:30 p.m.

7 tues

Today is election day. VOTE!

8 wed

Holliston, MA — Lambda of Middlesex will hold their general business meeting. 8 p.m. Call 429-6593 for information and directions.

10 fri

Boston — Massachusetts Bay Counseling Associates is sponsoring an "Encounter for Gay Couples" at Camp Aldersgate, RI. For more information contact Frank Ring at 965-1311.

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